THE MOTIVES

of *Richard Sheldon* Pr. for his iuſt, voluntary, and free renouncing of Communion with the Biſhop of *Rome*, PAVL the 5. *and his Church.*

I ſaw the woman drunke, with the blood of Saints, and with the blood of the Martyrs of Ieſus; and I admired when I ſaw her, with great admiration. Apocal. cap. 17. 6.

Goe out of her my people, that you be not partakers of her Sinnes; nor receiue of her puniſhments. Apocal. 18. 4.

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OC

BRITISH MUSEUM

To Mr. George *Birket*, the Arch-Priest, and all other Priests, with the rest, professing *in* England *communion with* PAVL *the* 5. *Bishop of Rome, that now is.*

THese my inducements passing ouer with silence many others, by which I haue resolued to relinquish & renounce the communion of the present Bishop of *Rome*, and to adioyne my selfe to the Catholike, and truly Apostolike Church of *England*; I doe not therefore addresse vnto you, thereby to craue your patronages, but to require your seuerest censures: expecting only, and humbly begging

ans doe daily multiply obloquies against me; yea and libell also against me, in respect of my booke written in defence of my Prince and Countrie: doe presume to Dedicate these my Motiues, (which will proue nothing acceptable to Rome, or to some of your tastes) to your worthy persons and names: the truth is, the cause of this, is my confidence in truth, which I deliuer: the which being gratefull to her veriest enemies, cannot but be grateful to many of you, to whom I know the verie sound of truth is pleasant, though through the seducements of your leaders, and your little reading of Gods Word, and bookes of controuersie, you are now misled in ignorance: but (*veritas filia temporis*, truth is the daughter of time, shee doth not alwaies appeare at the first, as God wot shee hath very latelie (would God sooner) to me; yet now shee is come and appeareth, (I professe without lying God is my witnesse) I sensibly feele (in such sort as the soule can feele) my vnderstanding and soule, as it were a new inlightned, illustrated, comforted, and encouraged by a new change and translation out of the [h] shadow of darkenesse, into the [i] Kingdome of Gods beloued sonne Iesus: for whose testimonie, Oh how happie should I bee to suffer euen death it selfe. But because I am growne of late so contemptible with you (wherein I reioice) I haue, and doe vndergoe the same fortune which my [k] deare Sauiour, and onelie Master Iesus did sustaine,

h Luke 1.
i Ad Coloss 1.
k Luke 6.

ſtaine being conuerſant vpon earth; in reſpect of the honor of the cauſe which I haue vndertaken (*ſufferte modicum quid inſipientiæ meæ*) ſuffer a little of my folly (to vſe the words of the[1] Apoſtle in like ſort, beginning to commend himſelf) in commending of my ſelf to you; in ſuch things whereof, for ſome circumſtances, I take now no comfort, but rather am aſhamed of them, and with my very ſoule doe lament them. When I liued in the Romane Engliſh Colledge (I begin there, if any one can ſay any great ill of me, before that time or ſince, let him not ſpare to ſpeake, hee hath good leaue) it is well knowne, how I was reputed to haue profited, being there better eſteemed, (then I euer thought of my ſelfe) and for learning compared with your Doctor *Norrice*, (a man of farre worthier partes then my ſelfe,) with whom alſo, (had not his oppoſitions againſt the gouernours of the Engliſh Colledge; and the generall commotion of the ſame Colledge letted it) at that very time I had defended publike Theſes and Concluſions out of the whole corps and body of Diuinity; the ſame being with their Epiſtle Dedicatorie allowed and readie printed for that purpoſe: but becauſe Doctor *Norrice* might not haue that honor (in reſpect he was thē in oppoſition againſt the Superiours): I was deſired not to expect (leſt alſo the Biſhop of *Caſſano*, Doctour *Norrices* Patron, and fauourer then, ſhould bee diſcontented thereat) the ſame at Rome; but I was promiſed to perform it in

[1] 2 *Ad Cor.* 11.

Spaine, whether I was ſent with letters of as fauourable commendations, both from the ſuperiours of the Colledge, and their Generall *Claudius Aquauiua*, as euer anie Engliſh Prieſt had: and alſo with as ample faculties into England, (yea in ſome things as it is well known concerning diſpenſations in all degrees of marriages contracted, or to be contracted touching all Eccleſiaſticall poſitiue impediments, letting or diſſoluing marriage, more ample then any other euer had before mee) as any Prieſt or Ignatian then in England had. And if I was not in good eſteeme then and there? why did the Superiors of the Engliſh Colledge requeſt me onely, alone aboue others to write a ſhort letter, rather then a Petition to the Pope, who then was *Clement* the 8. by the ſame to giue teſtimonie to that Pope, of their vpright gouernment in the Colledge, which then was ſo eagerly called in queſtion by moſt of the Engliſh there? I could vſe more folly (courteous Reader) in adding many more very fauourable particulars, as of my free acceſſe to Cardinall *Caietane* Protector; to their General *Aquauiua*, &c. but I haue been too fooliſh already, being conſtrained thereunto. Since my comming into this Kingdome, it is well knowne, I haue been too too induſtrious in exhorting, preaching, &c. And it is as well knowne that my conuerſation and entertainement hath beene with the beſt (Honourable not excepted) let thoſe, who haue knowne me laſt and longeſt, (who are verie

The Rector of the Engliſh Colledge, wiſhed me to ſet downe in writing, what faculties I deſired, and that hee would procure from the Cardinall protector confirmation, & allowance of the ſame, which was accordingly done ſo largely, as none had ſo large before, whereof I haue a Copy to ſhew.

very Worshipfull, very true hearted English, and vnacquainted with the Equiuocating Spirit) Speake what my carriage and conuersation hath beene. But good Iesus, why doe I thus trouble my selfe, thus to waste paper and inke? calumniated I am, and most disgracefully calumniated I shall be (as the Right Honourable my Lord of Canterbury his Grace presaged to me when I first told his Grace of my resolution) but I will reioyce therein, and shall esteeme all as dungge, so that I may glory [m] in the Crosse of Iesus Christ the onely comfort and ioy of my soule, the [n] onlie hope of my saluation. Let hell it selfe spew out against mee all most disgracefull taunts and calumniations: I will to God commend my cause, hee will bring the truth of my innocency in the end to light: I will in the meane vse patience, the anker of all Christian soules in times of any tribulations and distresses. Thus most humbly beseeching, with heart prostrate, and in all your behalfes the mercies of the [o] onely Aduocate and Sauiour of Mankind, that you may returne to the [p] Rock (*vnde excisi estis*) from which you are cut, and hereafter build onely vpon the [q] rock & foundation Iesus Christ (commending you all to his mercies and protection) I take my leaue of you all, this present Sunday, being the 26. of Ianuary. *Anno Salutis*, 1612.

[m] *Ad Gal. vi. 6.*
[n] *Act. 4.*
[o] *1 Ad Tim. 2.*
[p] *Isai. 51. & ad Corinth. 1. cap. 10.*
[q] *Ad Corin. 3.*

Yours in Iesus Christ,
RICHARD SHELDON Priest.

TO THE CHRISTIAN, AND CHARITABLE READER,

THE God of mercies, in his most gracious prouidence, concerning such, as hee hath segregated to himselfe, from all eternities; doth often, contrarie to their intended purposes, and designes; dispose, and designe of them: then working their conuersions to him, when they least dreame thereof: yea, when they are purposely, and obstinatelie striuing against it. So hee dealt with Saul, who brought vp at the [a] feet of Gamaliell, profited so much in Iudaisme, that by profession hee became a Pharisey, and so zealous [b] an Emulatour of his forefathers traditions, that at the mercifull appearance of the Sauiour of mankind Iesus Christ, hee was so repleat with Ignorant zeale, and so [c] breathing out of threatnings against Christ, that hee obteined letters of commission, from the [d] Chiefe Priest in Hierusalem, to goe into Samaria, and to bring vp bound, all those who should professe his name. But prosecuting this designe, because hee did it in [e] ignorance, hee obtained mercie;

[a] Acts 22. & 26.

[b] Galat. 1.

[c] Acts 9.

[d] Acts 22.

[e] 1. Ad Timoth. 1.

and therefore by the most gracious voice, and shining light of him, whom hee persecuted, hee was most happilie prostrated to the ground, in his way to Damascus; and beeing led to Samaria (the Place, where hee intended most to oppose against Christ) hee was there not onely conuerted, by the ministerie of Ananias, but hee was further, so conforted and strengthned by the Spirit of God; that of an instrument of wrath, hee became a most Holy vessell of Election, [f] confounding the Iewes, in their Synagogues (the Iewes I say, in their Synagogues; who were erst, the elect People of God [g] whose were the Promises, and the Lawgiuing, who iustlie gloried in that they were the [h] Children of Abraham, to whom the [i] Eternall Couenant with him and his posterity was made by God; of whose temple God had promised to make [k] his dwelling place for euer.) But, these Iewes, first so peculiarlie elected by God: yea and euen then, in some sort his true Church; (though afterwards wholly reiected, and abandoned) this most excellent witnesse of Christ, did [l] confound euery where, throughout their Synagogues; teaching that Iesus the Iust one, whom they had denied and betraied, was the Messias [m] promised to Abraham and his seede for euer. My selfe, who afarre of, can onely admire the vertues of this admirable witnesse, doe most humblie intreat of God, that I may in the lest modell imitate his zeale, in the professing and testifying of Christs truth. Hauing beene brought vp in Papisme, and much profited therein, I became so zealous an Imitatour, and defender of all Romysh humane traditions, and doctrines; that I would most willinglie, haue

f Ibidem.

g Ad Rom. 9.
h Ioh. 8.
i 2 Reg. 13 & Ierem. 33.
k Psal. 131.

l Act. 9.

m Genes. 22.

haue ſpent my bloud for the profeſsion of the ſame: earneſtlie labouring, by preaching, exhorting, writing, early and late, to draw all to a zealous profeſsion of all doctrines of that Church, (for ſo much as meerlie concerned matter of Religion) as diuers both may, can, and will witneſſe: which courſe I alſo proſecuted moſt zealouſlie beeing grounded, as I then thought, vpon an inuincible Rocke, to wit, the Authority of the preſent Romane Church. And although (I call the heauens to witneſſe) euer ſince I entred into the ſtudie of Diuinitie, and ſerious peruſing, and diſcuſsing of diuers controuerſies; as (to wit) of the worſhipping and adoration of Images, of Indulgences, of Purgatory, of Merits, and inuocations of Saints (as neceſſarie to ſaluation,) of the Popes tranſcendent Supremacy; of the imagined tranſubſtantiation; of the Canon of the Maſſe; of the Publike ſeruice in vnknown tongues; and moſt ſpeciallie of the maine, principall, and fundamentall controuerſie of Iuſtification: I oftentimes remained much vnſatisfied in my vnderſtanding; notwithſtanding all I could read, in Bellarmine, Stapleton, Sanders, Vaſques, &c. againſt all ſuch doubts, as either out of Scriptures, ancient Fathers, or Councels, were produced againſt the doctrines of theſe controuerſies as they are now moſt ſtiflie maintained, by the Romane Church: yet in reſpect of the miſconceiued dignitie, and inerrabilitie of that See, and her Biſhops (ſuppoſing that ſhee would decree nothing, nor had decreed nothing as matter of faith, but by generall conſent of the whole Church.) I did ſo captiuate my vnderſtanding, in obedience to her, and ſo firmelie

receiue

receiue all that shee taught as faith; that I would haue accounted my selfe most happie, to haue suffered death for any point of her doctrine, deliuered as a point of faith by her. Thus walking in the way from Hierusalem, *into* Samaria : *it pleased him, who (as I most confidently trust) hath assumed mee to his mercies; to knocke at my conscience, and to prostrate my soule, to a humiliation in her selfe, to open my eies and eares, to the hearkning of his voice; bidding mee beware of the way, in which I walked, and looke whi herunto the corruptions of that Church, which I followed did lead mee; the which hee vouchsafed, so sweetlie to worke with his gracious illustrating, and freeing of my vnderstanding, that I could not much doubt; at first, but that it was* ([n] dextra Domini) *the right hand of the Lord which did touch my vnderstanding: and as hee thus wrought in my vnderstanding, so hee did also internally, and immanentlie (as me thought) moue my will, to a most sweet, sincere, and burning [o] loue of his Maiestie; to a most resolute detestation of all my former sinnes, greater or smaller; euen to lament them* ([p] *in* amaritudine animæ) *in bitternesse of soule; purely for his loue onely, mooning mee also to a longing desire, to bee out of this wretched world; and to bee* [q] *dissolued, and to bee with him: and withall, so long as I should breath, to beare a resolute resignation to auoid all occasions of sinnes whatsoeuer; (which also since my illustration, hath so accompanied mee, that looke, as when I resolue, to follow the truth offered, so I increase in detestation of sinne; looke, as I haue temptations and suggestions, mooning mee to wauer from the same*

[n] Psal. 117.

[o] 1. Iohn 4. Prou. 8. & Iohn 14.

[p] Isai. 38.

[q] Ad Philip. 1.

same either in respect of credite, loue of my old acquaintance, and of the world, or of former meanes, and maintenance; so also, I had inclinations, to yeeld to other sinnes, and a weakenesse also, to withstand temptations as before.) It pleased also his infinite goodnesse, at these times iointly to inspire, and suggest vnto my soule, that in his mercies, and by his death and passion only, I was redeemed, and to be saued: not as with a wretchlesse presumption, beleeuing [r] *this out of a dead faith, but withall, that by his holy assistance I was necessarily to liue and perseuere, in his holy loue and feare; and in the* [s] *obseruation of all his most holy commandements, so farre as humane infirmity, or ignorance would permit mee.*

[r] Iacob. 2.

[s] Math. 7

Thus beeing touched (pardon mee Christian Reader for this disclosing the secrets of my soule) I did often prostrate my soule, and my heart, beseeching that [t] *humanitie, and benignitie of Iesus, my onely Aduocate, that hee would not, for my* [u] *former sinnes, and ignorances of my youth abandon me, but that he would vouchsafe to* [x] *confirme mee with his principall spirit: and to remooue from my soule all shadowes and deceits of Satan, and to bring mee to his iotes: for in him onlie, with him onely, and for him onely, I desired to liue or die; yea so resolued therein, that whatsoeuer should betide mee, either in this life or the next; yet I esteemed it all happinesse that his name should be glorified in me, either by iustice or mercy. As my Soule, was thus communing with her selfe, and my Sauiour; iointlie, did present themselues to my memory, many my former thoughts, against the Romane humaine tradi-*

[t] Ad Titum. 3.
[u] Psal. 78. Psal. 24.
[x] Psal. 50

tions and doctrines (especially the pernicious Breefes, of Paul the fift, against the Oath of allegiance) yea and euen then, by happie occasion, chanced into my hands, a Remes Testament, where happily I light vpon [y] some of their corruptions, and abuses: yea and one pernicious errour, or rather heresie, the which as I had often obserued before, but had passed it ouer, in respect of my blind obedience to their doctrines: so then I reconsidered more seriouslie; and withall proposed it to some in this place (who are worthily esteemed learned) but they gaue mee little satisfaction, because as the corruptions were wilfull, and inexcusable; so the errour was pernicious, and indefensible. But aboue all other; two considerations, then did offer themselues, to my serious, and pensiue vnderstanding; first, how not onlie the Bishop of Rome himselfe, but also all his Canonists (some verie few onely excepted) all those of the societie of Ignatius, and all other the greatest firmaments of the present Roman religion; doe obstinately maintaine, that the Popes iudgement alone, teaching the whole Church, was to bee beleeued (beleeued I say) as the infalible Oracle of God; which to my vnderstanding and faith, was so cleare an heresie, and blasphemy against God; contrarie to all Scriptures, all ancient Councels, Fathers, yea all Ancients (some few Popes only excepted, whose testimonies are either counterfeited, or else giuing testimony for themselues, their testimonies are not true, and worth-receiuing) that I fully resolued, not to giue, an obedient and obsequious eare to the present Romane Church therein; because shee did so perniciously erre in the verie rule of faith it selfe.

[y] *Annotat. in* 22 *Luc.* vpon those words, *Simon, Simon*, and *Annotat.* vpon the first of the Acts, and vpon the 1. to the Corinth. 14.

ſelfe. For if the ſquare, and rule bee crooked, or vneuen, how can any thing, that is to bee leuelled therewith, bee right and ſtreight? the blinde, leading the blind, both fall into the ditch [a] ſaith Chriſt. Secondlie I obſerued, by what prepoſterous meanes, contrary to all Antiquity, and Chriſts moſt expreſſe inſtitution, in [a] S. Matthew; the Popes doe now challeng, and aſſume power to depoſe Princes, diſpoſe of Kingdoms, diſſolue fidelity (though with oath confirmed) not onlie in caſe of hereſie, in the Prince, by him ſo termed (although this his myſticall power, was at firſt onely pretended by the learnedſt Ignatians, againſt notorious Heretikes, and manifeſt Apoſtatates) but in caſe alſo, of any enormous delict, or inſufficiencie, in any Princes whatſoeuer: yea and to ſpeake plaine Engliſh; in what caſe ſoeuer, it ſhall pleaſe his holineſſe iudicially to proceed. For who of the Pontificians, dare [b] retract his ſentence? who euer reſiſted him and had peace? or was not thundred againſt; with excommunication, depoſition, or depriuation? which when I ſeriouſlie pondered; as in the ſight of God, I could not but thinke, that it was ſouereignetie, not religion; increaſe of poſſeſsion, not ſaluation of ſoules, which the later Popes aimed at; as alſo I ſhall, moſt clearely deliuer in my motiues following.

[a] Luc. 6.

[a] Mat. 23. Mar. 12.

[b] See pag. 43. following.

Further, I obſerued, that for the fortifying of this myſticall power of the Image of the Romane Empire, they endeauoured to make heereof a newe article of Faith: for indirect furthering whereof; moſt impudently without all forehead, [c] diuers of the Ignatians doe labour tooth and naile, to make the late Arch-

[c] Vpon the feaſt of the inuention of the Croſſe, P.W. in a pub.

like assembly, & at a publike panegericall oration wade for the Martyrs honour at *Louaine*, prayéd thus vnto him *S. Henrice intercede pro nobis.* Holy *Henry* pray for vs, I doe not heare that hee made R. *Houldcorne* a Saint, which may wel be admired.

traitour Garnet, *a martyr (a fit martyr indeede with his Consorts, for this their new article of faith) and by a pseudoprodigious, and mendacious straw (the imaginary face of which, was first obserued and found, by a notorious dicing and carding priest, &c) to make the Authour of all goodnesse, as a witnesse of the innocencie, and integrity of that man; who with other his Complices, was not onely acquainted, but also (as the publike records of this Realme published accordingly to his triall, made in the face of the whole Kingdome doe witnesse) was a Concealer, an Abettour, and principall Furtherer of the same.*

I must needs confesse Christian Reader, that these two considerations, did produce in my soule a kind of horrour, and dread, to bee partaker of that Church; which was to bee supported by so weake and fallible a rule of faith, as the Popes variable iudgement is; and to bee ampliated, and enlarged, by such meanes, as none but the verie smoakie [d] *Locusts, arising from out of the bottomlesse pit, would offer to attempt. Thus my soule wauering and being tossed; I, with all humility knocked often at the gates of his mercie, who* [e] *promiseth to open, to all such, as confidentlie knocke thereat: I entred into a more serious search of these matters; I read with great diligence; I conferred also with such as are reputed learned, and Chiefetaines in this place; so long as I saw* * *them willing to giue me any satisfaction; but when I clearelie obserued, that their answers to the sacred Scriptures, and ancient Authorities produced by mee, were meere tergiuersations; and that they resolutely rested vpon the authority of the*

[d] *Apocal. 9.*

[e] *Matth. 7.*

* One of these, M. G. B. Archp. being very lately dead is falsely by some reported to haue changed his opinion for the Oath of Allegiance.

the present Roman Church, and her practise, disesteeming whatsoeuer, was clearely brought against her (against whose authoritie, command, and Breeues, notwithstanding some of them doe practise) I could not but resolue to leaue off conference with them; remembring that of the [f] *Prophet* Esay, *vnto the Iewes, and vsed also by the Apostle S.* Paul *in like case:* Incrassatum est cor populi huius, &c. *The heart of this people is become grosse, and with their eares, they haue heard heauily, and they haue closed their eies, lest perchance they should see with their eies, and heare with their eares, and vnderstand with their hearts, and bee conuerted, and I heale them. This their estate, as I did and do, from the very bottome of my heart lament, so it did greatly increase my doubts, mustring themselues to my Conscience, against the nouell traditions, and vncatholike doctrines of the Church of Rome; whereof (Christian Reader, with thy patience and good acceptance) I will communicate part, to thy courteous view: not because, I esteeme my selfe so learned, as though I were able, to produce any new learning neuer thought on before, (for in very deed, I doe ranke my selfe, amongst the meanest of Gods seruants, and Priests) nor, because, I doe seeke in matters of Religion, to bee applauded by the worlds iudgement, or to please humaine censures; but alonely, that thou maist consider, vpon how waightie inducements, I haue relinquished the intollerable, and pernicious burthen of humaine traditions; reared vp, against Gods institution; that if thou bee wauering from the Firmament of Truth, of Gods word, and holy ancient Church; thou-*

[f] Isai. 6. Act. 28.

maist with mee bee staied; if thou art alreadie seduced, (as I haue been) thou maist be reclaimed, to the sweet yoke of Iesus Christ.

My heart bleeds, to thinke how many in this Kingdome (and some of them my speciall acquaintance, vertuously and zealously disposed) are caried away with most dangerous errors; obtruded vnto them, only vpon the Roman Bishops prerogatiue, of not erring: (and yet heauen and earth proclaimes that Popes may erre and be Heretikes:) God of his infinite mercy, vouchsafe to open their eies, that they may receiue the charity of Truth; that they may see that defection, and apostasie accomplished in them, and their defendants; which the [g] vessell of election, so long agoe foretold; and whereof the Prophet and [h] Apostle in his Reuelation so clearelie discourseth; shewing that Kings and Nations should be drunke, and be bewitched with the Cup of Romes Fornications: Fornications hee saith, thereby most clearely demonstrating; that some Romane Church, or Congregation, (for most cleare it is, and best Pontificians deny it not, that of Rome hee propheceith) earst a Spouse, but after a Strmpet, (in respect of her spirituall aduoutries) first pure, but after most impure; first Christian, but after Antichristian: (for her doctrines and practises, against the most pure doctrine, and humble conuersation of Christ) first with a cup of Christian simplicity in her hands, deuoid of humane dregs; but after, with a [i] cup, full of abominations, and corruptions; with which, shee should delude all Nations, and Kingdomes of the earth: making merchandize & negotiating with the souls of men: the which

[g] 2 ad Thess. 2
[h] Apoc. 17.
[i] Ibidem.

which, if it should not be already fulfilled in the Roman Church, it must bee hereafter at least, if the Prophet truly haue foreſpoken: The later of which, eſpeciallie touching the merchandizing of ſoules in auarice, how clearlie it is already compleated, in the Roman Church; diuers earneſt profeſſors agreeing in all points of faith with the Romane Church in their times, will plainely teſtifie: [a] *as* Baptiſta, Mantuanus [c] Valla, Robertus Lincolrienſis *in* [c] Matthew of Paris, [d] Claudius Eſpencæus, S. [e] Bernard, [f] Frederike *the Emperour in his Epiſtle to all Prelates,* [g] Arnulphus *in a Synod at* Rhemes *in* Baronius; *and read* Baronius *alſo in the yeere* 912. *where you ſhall find him affirming; how at the luſt of whores, diuers Popes moſt wicked, luxurious, and auaricious, were thruſt into Peters chaire; and how that cuſtome laſted not for a ſhort while only.* * *All theſe, with infinite others, do demonſtrate the corruptions of the Roman Church, would God, effectually for the conuerſion of ſeduced ſoules. Wherein, I can conceiue, no great hope; firſt, of all ſuch popiſh ſeruants, as reape profitte, or liuing by that profeſſion; nor of ſuch children, as are vnder the command of ſome obſtinate recuſants: nor of any ſueh bankrupts, and malecontents, as expect alterations, and long for troubled waters to fiſh in: nor of ſuch ſcrupulous good ſoules, as will not dare to peruſe, or read any part of holy Scripture (though of the Rhemiſts Teſtament it ſelfe, falſified with their Annotations) leſt they ſhould proue Heretikes (as ſome of them haue told me) or elſe, remaine perplexed in their Conſciences: nor of ſome of their Prieſts, who are reſolued for*

[a] *Sæpiſſime.*
[b] *In ementitam Conſtantini donationem.*
[c] *In Henr. 3.*
[d] *In Epiſt. 1. ad Titum.*
[e] *Lib. Conſ. ad Eugenium.*
[f] *Conſtitut. Imperial pag. 39*
[g] *Baronius 992.*
* *Claudius Eſpenceus* as hee is now ſet forth, is wholly corrupted, you muſt read his firſt Edition.

for the maintenance of their credit, conseruing of their meanes, and some such other respects, with their fauoritesses (I meane, such like fauours as will moone men to trauell vp to Rome, to procure dispensations for mariages; and yet in their absences and long pilgrimages, such painfull pilgrimes, notwithstanding stripped of their fauouritesses, by some of their own brotherhood, which haue come betwixt them and home) are ready without examination of Scriptures, or Fathers, to receiue whatsoeuer the Roman Church shal obtrude vnto them. Neither may I conceiue hope of any such yonger persons who expect preferment, by [h] *matching into some stocke and family, the which as it abhorreth the reading of the Scriptures, so also is inueterated in Papistrie. My chiefest hope, may be of those, who as they are iudicious, so embrace that faith meerely out of conscience, and are nothing dependant of others; who either, through the peremptory, auaricious, factious, and vnchast liues of their Priests; or generally, for the hatefull opposings and vncharitablenesse amongst them all; (by which they demonstrate themselues to be no disciples of Christ, whose proper badge and stemme is* [i] *dilection and loue of each other:) or else, through the vaine multiplicity of deuised fables and miracles, out of their old Legends : and withall through the inexcusable ignorance of their Priests, in Gods sacred Scriptures (which I dare boldly affirme, is so great, that there are, scarse, a hundred amongst diuers hundreths of them, in this Kingdome, who can tell, either how many bookes there are of Gods Scripture, or how many Chapters there are in any of the bookes.) Or else, through*

[h] One of the most speciall practises of the Pontificians in *England*, to enlarge their religion, is to procure matches in mariages: doe thou make the inferences, Christian Reader. There is a mysterie in it, if the natures of young spirits be considered, who commonly at such seasons are rather full of the heate of carnall loue, then of that fire which Christ came to send into this world, *Luk.* 12.

[i] *Iob.* 13.

*through the inuallid ſucceſſes, or euents of their vows, beeing either not heard, or not regarded by them, to whom they are made: or elſe, through the contiuuall diſquietneſſe, and torment of their conſciences, in the *vſe of their Sacrament of confeſſion (as it is now by them moſt peruerſly abuſed to the iniurie of Chriſt, & ſubuerſion of diuers ſoules) receiuing no* reſt day nor night,* [k] *as ſeruing Gods who cannot giue it them, are growne into ſome diſtruſt of the Romane Church. Of theſe might bee conceiued ſome iuſt hope of their conuerſions, if they would vouchſafe either to read holie Scriptures, or elſe to read ſome learned bookes, written by ſome learned Prieſt or Preacher of the reformed and Catholike Churches, of Chriſtendom: but I greatly doubt they wil not dare, without leaue of their Prieſts ſo to doe: and I am moſt aſſured, that by them they ſhal neuer be permitted. A certaine Biſhoppe of Italy, was not aſhamed to tell* [l] Claudius Eſpencæus, *a famous Pontifician, that the learned men in Italy it ſelf, were afraid to ſtudy the holy Scriptures, (leſt thereby they ſhould become Heretikes) and that therefore they imployed themſelues in commenting vpon the Popes lawbookes, deerees, and the Decretals; (the which Booke, though full of lies, contradictions, impertinencies; yet becauſe it is the Popes Booke it muſt be reſpected, whileſt the holie Scripture lyeth as it were in the ſtreetes neglected. But to theſe may not that of Chriſt be iuſtly obiected; (*Serui nequam) *wicked ſeruants, out of your owne mouthes I condemn you? Aſſuredly, theſe and like Italianized Prelates, (of which, for greateſt number conſiſted the Tridentine*

*I diſproue not but highly commend the vſe of Auricular Confeſſion, when it is voluntary, without ſacrilege vſed, & for comfort; not abuſed as the very meanes and cauſe by which ſinners are iuſtified in the ſight of God: much like as the Mexicans vſed Auricular Confeſſion. *Botero Relationi vniuerſali. Part. 4. lib. 2. nel fine.*

[k] *Ierem. 16*

*It is not imaginable what inconſolable liues ſome (that are frequente in the vſe of Confeſſion, as neceſſary to ſaluation) doe lead, there is no ſtony heart, which would not pitie them, knowing their torments.

[l] *Claud Eſpenc. Comeut in cap. 1 ad titum.*

[m] *Luk. 19.*

Councell) are none of those, who are reputed blessed by the Prophet [n] Dauid, for meditating in the law of God day and night. But to shorten this my letter, addressed vnto thee, Christian and Catholike Reader; I humblie request thee to accept with charitable interpretation these my Motiues, and to pray for my constancy in profession of Gods truth: I must needes confesse that I did find great difficulties in this my conuersion: First some suggestions (by Sathan suborned) how greatly this my conuersion would turne to my diseſtimation, with all of the present Roman faith, and those my deare and old acquaintance, of whom I affirme, that they are vertuously disposed for whose saluations vtinam vt Anathema superimpenderer: would God, to speake with the [o] Apostle, I might as an Anatheme be sacrificed, yea offered and offered againe, so that they might be saued. Some other lesser difficulties I found; all were humane, terrene: but when I considered that of the [p] Apostle, if I should seeke to please men, I should not bee the seruant of Christ; and that of [q] Christ; Seeke first the Kingdome of God, and the iustice thereof, and then all these things will bee added vnto you: I fully resolued for the charity, and [r] supereminent knowledge of Christ, to esteeme all that is in the world as verie dung, and rather to dwell poore [s] in the house of God, then to dwell in the rich Tabernacles of sinners: And in this my resolution I was somewhat the more confirmed, in respect, that from my verie youth euen then, when I was too too zealous an Emulator of all Romane superstitions: I haue euer had often suggestions, and inspirations in my mind, that

[n] Psalm. 2

[o] Ad Rom. 9. & 2. ad Corint. 12

[p] Ad Galat. 1
[q] Luk. 12
[r] Ad Philip. 3
[s] Psal. 83

that a time would come, when I should be calumniated, and greatly abused by the Papists, and persecuted by the Pope himselfe, whom I then admired as an heauenly Oracle vpon earth: but most of all I was filled with such foreapprehensions, and presages (being in Rome) vpon [t] *the same day and houre, when that glorious and renowned Christian* Marsh *suffered the cutting off, of his right hand; the gagging of his mouth (by the Counsel of the Ignatian* Cowlin, *who boasteth himself thereof in England) after that, the pulling, tearing, and burning of his flesh with hote glowing pincers for many howres together, thorow many streetes, of the City of Rome; and lastly death it selfe by fire; with such admirable patience and constancy, that the Romanes themselues did greatly admire him therfore. His act, for which hee was so tormented, was, because hee had throwne downe their Sacrament, as it was publikely carried thorow the streetes of Rome in publike Procession, to be adored, worshipped and inuocated as God himselfe (an idolatrous superstition latelie crept into that Church, contrary to the custom and practise of all auncient Churches whatsoeuer.) And yet notwitstanding all such suggestions, and inspirations at that time (which I constantly reiected as temptations) I did, beeing earnestly intreated and vrged thereunto by the Superiours of the English Colledge, make an Oration, and a most vehement* [*] *inuective against that fact of his, in the presence of diuers Cardinals and Prelates; assembled together, in the English Church, to keepe a solemne Masse of the Sacrament, some moneth after the death of that glorious Christian.*

[t] *Anno Dom.* 1594 the 20. of *June.*

[*] This Oration was ready penned to me, because I had little aboue a day to prouide my selfe for the prpnouncing thereof, before, so publike an Audience.

But what may I now (vpon this euent) interpret those presages, inspirations, and forewarnings, else to haue beeñ, then sweet motions, and inducements from him; who as I trust hath segregated mee, to preach the Gospell of his beloued Sonne Iesus? the which then I passed ouer with a deafe eare, but his goodnesse vouchsafing now, to open my eare; I may not contradict, but bie sse him eternally, for that he hath made me a child of [u] *adoption, of acquisition, and election: beleeuing with* [x] *heart, and confessing with mouth, for my iustification and saluation onely, and alonely in Iesus Christ. But before I conclude, I intreat the Courteous Reader, that* [y] *both by faith and conuersation; by godly* [z] *frequenting of the most venerable Sacrament, of Christs body and bloud; by deuout* [a] *attendance, and hearkning to Gods word, so daily, so clearely, so liuely preached in this Kingdome; by daily* [b] *meditating in Gods holy Scriptures; and aboue all by conseruing his soule* [c] *impolluted from all iniquity of sinne, and the contagion of al worldly desires, and solicitudes; by exercising* [d] *chearefully, plentifullie, all charitable offices, to all such as are in affliction and necessity; by keeping his bodie* [e] *a cleare vessell from all impurity, and impudicity; and his tongue from all seurrill* [f] *and vnseemely speeches; seriously to endeauour to make* [g] *sure his vocation; and to* [h] *stop the mouthes of such, who in respect that some of the reformed Churches (especially of the Clergy) liue not conformably to their doctrine, do blaspheme the sacred Truth of Christs immaculate Gospell. I haue seene much into the liues of the Aduerse part; the which although, I find to bee more impure, auaricious, proud, vnchari-*

[a] *Ad Rom. 8. & 1. Pet. 2*
[x] *Ad Rom 10.*
[y] *Ad Galat. 5. Iacob. 2.*
[z] *Act. 2*
[a] *Ad Col. 3. & Jacob. 1*
[b] *Psal. 1.*
[c] *Jacob. 1. & 2. Pet. 3. Luk. 8 Matth. 3*
[d] *2. Ad Corint. 9*
[e] *1. Ad Thess. 4*
[f] *Ad Ephes. 5 Ad Rom. 13*
[g] *2. Pet. 2.*
[h] *1. Pet. 2.*

vncharitable, then euer I could haue imagined; yet that is not the cause, why I left them, but the impurities, abominations, and superstitious impertinencies of their doctrines, worships, laws, and customes; which my soule hateth: assuring it selfe, that if I should still continue, in communion with them, I could haue no part with Christ my Sauiour: to whom, for hauing most mercifully [i] *reconciled mee, to his Father in himselfe, bee onely, and alonely, with his Father and the holie Ghost, Honour and Glorie, for euer, Amen.*

[i] 2. Ad Corint. 5.

Yours in Christ Iesus,

R. S.

The Contents of this booke of MOTIVES.

THE Preface, *ſhewing the firſt occaſions, inducements, and maner, of the* Authors *conuerſion.*

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Motiues of Doctrine.

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Eight Motiue is, out of their irreligious Doctrine, against the vse of the publike Liturgies, and Church seruices in knowen tongues. pag. 128.

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Concerning their wicked Customes, and Lawes: the *Author* toucheth onelie a few.

First, the wicked custome and Law by which their Popes strictly forbid, that there be any publike commemoration in their Masses for the conuersion of any Infidels, Heretikes, or excommunicated persons, &c. or for the temporall prosperity and safety of Soueraignes, being by them reputed Heretikes. pag. 144.

Second, hypocriticall law, and custome, touching their fastings, and daies of fasting. pag. 148.

Third, most impure permissiue law, for their houses of prostitution; euen in Rome it selfe: not without great gaine to the Popes Coffers. pag. 151.

Fourth, most vnchristian law, that in case of no extremity the venerable Sacrament may bee celebrated without their Massing vestiments, altarstones, &c. and such like humane deuises and institutions. pag. 152.

Fifth, most iniurious law, by the which, the Laity contrary to the Institution of Christ, and practise of all antiquity; is debarred of the cup, in the most holy and dreadfull Sacrament. pag. 153.

Sixth, vnchristian law, is the necessary annexing of the vow of Chastity, to all their greater holy orders; by occasion of which law, the vile impurities of the Romane Congre-

Cougregation are growne innumerable and inexpreſſible. pag. 154.

Touching certaine obſeruations out of the Pontifician Spirits.

Firſt, the Author *diſcouereth by diuers notable particulars, the diſloiall and vnnaturall Spirits of the Ignatian Cheefetaines of the* Engliſh: *in the maner of their preaching, and their propagation of the* Romane *Goſpell in* England. pag. 1. alpha. 2.

Secondly, he ſheweth in diuers particulars, how they doe moſt ſhamefully calumniate the Church of England, *for her Doctrines and her publike Liturgie.* pag. 13. alpha. 2.

Thirdly hee ſheweth how generally all Pontificians, denie conſent of Ancient Fathers; being produced, againſt diuers points of their nouell Doctrines. pag. 20.

Fourthly, he ſheweth how the younger Ignatians, doe imitate the vnnaturall and diſloiall Spirits of the old. pag. 24.

In the Concluſion he ſheweth more largely, both out of Scriptures, and Fathers, that the Church of Rome, *notwithſtanding her viſibility and Conſpicuity, may Iuſtly, and (in reſpect of her corruptions) neceſſarily, ought to be forſaken.* pag. 32.

THE NOVELL AND HERETICALL Rule of the Romane FAITH.

Diuision of the Motiues.

THE Sauiour of mankind who hath vouchsafed to illustrate the eyes of him, who sate in darkenesse and in the shadowe of death, to know his truth: will also, I hope, vouchsafe so to confort him, that hee may rather conuert some then confound any; of those, who call themselues true Iewes, and Catholikes, which they are not, but are indeede only the Synagogues and Congregations of the Bishops of Rome: who in (a) *Gregorie* the VII. did first of all by decree

a *Dictatus Greg. 7. apud Baron. anno* 1175.

As *Bell.* admitteth *Papa*, properly signifieth a Father, that begetteth children, and therefore all begotten of him and to him, are denominated of him, Papists.

gree assume vnto themselues (excluding all other Priests and Bishops from that name *Papa*) the name of Fathers of the whole Church, to wit, to be only called *Papa*, from which name all their children by denomination are called Papists, rather, then from Christ, Christians: which (*Papa*) Fathers also, somewhat before that time, at that time, and now also, doe peremptorily challenge to bee the only Vniuersall, Catholike, and immediate Pastours and Fathers of all, who do [b] inuocate the name of Iesus, be they Patriarks, Primates, Bishops, Priests, or who elsesouer: so that they only and alonely must bee the immediate Vicars of Christ, for Christ, and in Christs steede; and if it please you to vse the Greeke wordes in their owne sense, they are sole Vicars, * ἀντὶ χριστου Vicars for Christ: so that agreeingly to [c] *Bellarmines* doctrine, and almost all of his Societie (directly against the prerogatiue of Christ) the Church is to be called [d] one fold, and one visible flocke, because it hath one Pastour and one Sheepe-heard the Pope; and so accordingly he must, forsooth, only be the dore, and dorekeeper of the Church, only to let in and to shut out. And would God, they would also proue to be at least of the good shepheards to giue their liues for their sheepe, would God they would at least vouchsafe [e] to preach to their flocke, and not place all the gouerning of their flocke, in idle decreeing faith, and ambitious enacting of lawes: such lawes as tend so greatly to Christs dishonour, to the scandall of the whole world, and setting vp of their owne Papacies, and the augmenting of their temporall Dominions. But alas these courses of them being the very shipwracke of good consciences, are also euident signes of shipwracke in faith, and where the [f] foote of pride hath moued them, there the foot of infidelitie also hath followed, by the working of wickednesse, and the malignant enemie. The motiues which haue moued me to leaue their communion, so farre as they haue abandoned and left the puritie of the Roman Primitiue Church, which was no sooner planted, but it was sliding,

[b] *Ad Rom.* 10. ἀντί a greek preposition, signifieth properly as much as the Latine preposition *pro* for: so taken. *Math.* 17. ἀντὶ ἐμοῦ καὶ σοῦ: and *Math.* 20. ἀντὶ πολλῶν, and in composition it signifieth properly for instead: as ἀντιχείρ ἀντίθεος ἀντίχριστος ἀντιστράτηγος In some words of composition, it signifieth also opposition as ἀντιβάλλω. Yea and in ἀντίχριστος it is also in such a signification to be indifferently vsed according to the naturall signification of the word.

[c] *Bellar. lib. de Rom. Pont. sæpissimè.*

[d] *Iob.* 10.

[e] 1. *Tim.* 1.

[f] *Psal.* 35.

ding, if you will beleeue g *Onuphrius*, I wil diuide into three principall heads: The firſt ſhall containe Motiues, out of their pernicious and hereticall doctrines. The ſecond, Motiues out of their moſt dangerous and wicked lawes. The third, Motiues out of the obſeruations which I haue made of the Spirits of the Engliſh Chieftaines of the Romane profeſſion. I thought to haue had adioyned, fourthly, ſome generall obſeruations touching the corrupt liues; eſpecially of ſome principall ones of their Clergie, wherein I could produce many particulars, and ſuch as could not be gainſaid: but h *omnia tempus habent*, if occaſion require and they deſire it, they ſhall well vnderſtand that they haue little cauſe to bragge of the innocencie and integrity of many of their Engliſh Apoſtles and Martyrs.

g *Onuphrius annotat. in Platinam in vitam Petri.* Of the Roman Church alſo is meant that which *Genebr. ad ann.* 898. out of *Platin. Negligentia Epiſcoporum, &c.* by the negligence of Biſhops many abuſes crept into the Church Which in reſpect of the warres could not bee repreſſed. Thus they.

h *Eccleſ.* 3.

Motiues touching doctrine.

The firſt Motiue.

FIrſt, I ſuppoſe for truth, as cleare as any demonſtration, that what Church ſoeuer doth perniciouſly erre in the rule of Faith, muſt or may perniciouſly erre in all concluſions and propoſitions of faith, deducted out of that erroneous Rule. Now that the Roman Church doth perniciouſly erre in the very rule of faith, I make it thus manifeſt. The rule of faith with the perfect Romanes, is the Popes ſole iudgement, when he defineth *ex Cathedra*, that is (to expound their phraſe in their owne ſenſe) vvhen he ſo defineth, that he intendeth thereby to teach the vvhole Chriſtian Church, (for ſome of them not vvholly Romanes vvill not obſtinately, and in expreſſe termes ſay, that he cannot erre vvhen he defineth and pronounceth for a particular Church) to beleeue and practiſe

What the Romanes meane by their Popes defining, *Ex Cathedra.*

as he decreeth, and defineth, and that this is the only inerrable rule of faith, vvith the Romanes; and that in the Pope alone resideth infallibilitie of defining, and that all other meanes, as consent of Fathers, without him, either in Counsell, or out of Counsell, may bee subiect to errours, deceiue, and be deceiued, it is the most expresse sentence and doctrine of [a] *Aquinas*, [b] *Bellarmine*, [c] *Valenti*, [d] *Coqueus*, [e] *Eudæmon*, [f] *Parsons*, [g] *Baldwinus Iunius*, [h] *Siluester*, all *Canonists*, very few excepted, two only (to wit, *Panormit. Zabarel:*) vvhich I now remember: of all of the *Societie* of *Ignatius*; of *Baronius* most often in his Annals, and in his *Parenesis* to the *Venetians*, and in his *Voto* to *Paul* the fifth: of *Suares*, *Vasques*, *Azor*, *Coccius* in his *voluminous aggregat* most often. *Sanders*, *Allen*, *Genebrard*, *Gretser*, *Becan*, *Carerius*, the two *Bozius*, *Mancinus*, *Boter*: vvith infinite others, all whom it is both impossible and needlesse to relate. Let the decrees of *Leo* 10. in the Councell of Laterane, *Boniface* the 8. *Vnam Sanctam*, and the two decretall Epistles of *Sixtus* the 5. and [d] *Clement* the 8. set before the late vulgar editions of those two Popes, (pretended by some to be the whole, by others only the amended translation of S. *Hierome* (for yet they are not agreed) stand for all: now vvhat *Pontifician* can vvithout note of impietie, or infidelitie, call in question this their doctrinall and dogmaticall position, vvhich is so clearly and resolutely maintained by them, practised and defined by their Popes? yea, and by *Leo* the tenth in his Laterane Councel, and *Eugenius* in his. And although some moderate Romanists to smoothe this vneuen rule, vvill seeme to say, that the Pope ought to take aduise of his Brethren the Cardinals,

a 2.2.q. 11.art. 2.ad 3.& refer. cauſ. 24. q. 1. cap. Quotieſcunq;.

b Bellar. lib. 2. de Chriſto, c.28. lib. de Concilijs ſæpe.

c Valentia in his Analyſis of faith, where he hath this concluſion, lib.8.c. 1.2. & 3. Quotieſcunq;, &c. As often as the Pope in defining queſtions of faith, vſeth that authoritie wherewith hee is indued, that doctrine muſt by diuine precepts be receiued of al chriſtians as a ſentence of faith, and wee muſt beleeue, that ſo often he vſeth that authority, as often as in controuerſies of faith, either by himſelfe, or with his Councell of Biſhops, hee ſhall ſo determine one part of the queſtion, that he will binde the whole Church to receiue the ſame.

d Coq. in his Treatiſe againſt our Kinges Premon. very often.

e Eudæmon in his Parralell.

f Par. in his Philopater,

g Baldwin. Iun. lib. de Rom. Pont. cap. 9. prop. 1. & 2. ex Bellarm. operibus in ſua ſolida ſi des demonſtr.

h Siluester in ſumm. verbo Fides. Coquæ. pag. 27. The purpured Fathers are Senatours and Counselers of the Pope, and with them he iudgeth the whole world. Thus he.

nals,

nals, or of Bishops (his deputies) when hee vvill define: notwithstanding, such politike excusers of their shame, and all other defenders of this their position, doe, and must maintaine, that the infallibilitie of any definition is from the Pope alone. Here-hence it is, that all English *Ignatians*, and most English Priests at this present in England, and elsewhere, are such violent enemies against the Oath of allegeance, and esteeme all such as take or allow of it, as Heretikes, as lapsed from the Catholike Romane faith; because (say they) the Pope in his Brieses hath defined, and decreed, that there are diuers points in it against the Catholike faith (Romane he should say) and yet I suppose as very cleare, that none of the English Secular Priests did expresly know, against what speciall points of faith the Oath was, till now of late a certaine [i] *Ignatian* recapitulater, vnder a double title promising a double book, but bringing forth only a short pamphlet, and that a nameleſse one, (and therefore a Libell) hath shewed in his nameleſse defence of the Romane faith, that Pope *Paul* the 5. in his Breues hath [k] defined the same Oath to bee hereticall, and vnlawfull, becauſe it denyeth the Popes power to depoſe Princes, and dispoſe of Kingdomes (an article of faith with him in his libell, although not naming himselfe, I may iustly say, [l] *erubescit euangelium*, he is ashamed of his Ghospell.) But no meruaile that the *Ignatians*, are so well acquainted with the mysteries of the Popes faith, for since their Father *Ignatius* his beatifying, vvho had so many [m] idle reuelations, I doubt not, but that they haue receiued newe illustrations from that Code and Deske of all law, faith and right (the Popes breſt) which the ancient Church neuer knew. But when [n] Promised *Leonard Leſsius* commeth forth with his demonstrations (for he would seeme to demonstrate in all his bookes) as this pamphletter of Louaine (not H.I. but P.W.) hath couertly promiſed; doubtleſse, he will reueale the hidden mysterie which was not knowne in the Primitiue Church, though

i A Briefe declaration, &c. together with a recapitulation, &c. by H.I.

k Pag. 32. *Ibidem* pag. 56.

l *Rom* 1. My eares haue heard many Ignatian Priests constantly affirme, that *Paul* the 5. had defined in his late Breues that the oath could not be taken, and that his Briefe was a definitiō of faith: so R.B. G.B. I.F. R.L. M.W. T.T T.F. I.K. with diuers others of that profeſsion.

m *Apud Ribadin in vita Ignat.*

n The Recapitulater in the Title of his vnlearned and seditious pamphet: and for his traiterous doctrine, see him page 43.

then darkly working, but was to be o reuealed in these times, with which the world is likely to end.

But to returne to what I haue to proue. It being manifest, that Popes, and the Romane particular Church, with all those of the *societie of Ignatius* (not excepting any one) doe dogmatically maintaine, that the Pope defining, *ex Cathedra*, is the infallible, vncontrollable, vnappellable, and onely necessarie Iudge in all controuersies of faith, it should be lost labour in me to stand to proue that this their position is beleeued by them, as a point and article of their faith; nay, I should say as a principle, and very maxime of their faith. For, can any the simplest idiote doubt, but that the infallible rule of faith, which declareth faith, squareth faith, must be beleeued as faith, and by faith; But by this their nouell article of faith, by ineuitable consequence it followeth, that they differ in the most fundamentall point of beleefe, from all such Fathers, Councels, and Doctors, as did maintaine, or as yet doe, that the most infallible rule of faith is the doctrine of the Scriptures, especially when it is publikely declared out of the same Scriptures, by the authoritie of free Generall Councels, and the publike voice of the vniuersall Christian Church, the which rule of faith, as I am most assured all p ancient Fathers did teach and beleeue, so it cannot be doubted, but that many learned, both in *Germanie*, *England*, and q *France*, doe still professe and maintaine: to all whom, as to the ancient Fathers, and Councels, the later Popes, with their Pontificians, who obstinately maintaine and beleeue this nouell rule of faith, must in truth be reputed heretikes, yea obstinate heretikes, because pertinaciously erring in the very fundamentall rule of all faith: And if any learned Priest retort against me, and say, that (as I heere confesse) all Papists concurre not to maintaine this *pontifician* rule of faith: and that many *Sorbonist Doctors* teach it not, neither do beleeue it: This is true indeed, but let him take this inference with him, that notwithstanding all their bragges, for the certainty of their faith,

o 2. *Thess.* 2.

p *Conc. Hierosol. Act.* 15. *Greg. in ep.* 1. *ad Corin. h. apud paterii*, *Vinc Lirin. contra hereses cap.* 4. S. *Austen* most clearely. *contra Donat. lib.* 2. *contra epist. fnnda. tract. vltimo in Ioh. contra Cresc on. & alibi sepissime Cyprian. lib. de vnitate Ecclesiæ. in epist. ad Pomp. Patres conc. chalcedo. Sinod.* 6. 7. 8. *conc. Constan. Basil. Constãtinus apud Euseb. in eius vita. Con. Constantinopol. in epist. ad epsc. Rom. congregates clarissime, apud Zozom. l.* 5. *c.* 9.

q At this present now in Paris it is required of the Ignatians amongst other articles, to wit, that the Pope cannot depose Princes &c. to subscribe also to the superiority of the generall Councel aboue the Pope

faith, they are yet moſt vncertaine, as being not as yet agreed vpon the rule of faith: yea they are ſo oppoſite, that one ſide beleeueth (as the Pope with his) what the other disbeleeueth and condemneth as erroneous; yea, and this in Councels, as in thoſe[r] of *Laterane*, *Florence*, *Conſtance*, *Baſill*, *Frankeford Colen*, *&c.* which being ſo, that themſelues are not agreed vpon the rule of faith, why will they not giue leaue, and allow to true Chriſtians the word of God, as it is expounded, clearely, conſtantly, and vniuerſally by the ancient Fathers, to be the inerrable rule of faith, as his moſt excellent Maieſtie in his learned premonition to Chriſtian Princes iuſtly requireth and exacteth, according to ancient and learned[ſ] *Vincentius* his rule.

r *Conc. Conſtan. & Baſil.* oppoſite to the Lateran vnder *Leo* the 10. and the Florent. vnder *Eugenius* the 4. depoſed by the Fathers at Baſil.

ſ *Vincent. contra hæreſ. cap. 4.*

It followeth, that I demonſtrate this rule of faith deuiſed by the Popes, and Pontificians, to ſupport the Romane ſoueraignties to be meere noueltie, and ſo to preſcribe againſt it by antiquitie. This I muſt now doe contractly: not doubting, but that I ſhall haue occaſion more to enlarge my authorities and reaſons, when theſe my motiues ſhall be impugned; as doubtleſſe they will be, vnleſſe it ſeeme good to the wiſe men of Saint *Omers* (as their owne libel termes them) to anſwere them by ſome libelling ballade, as they of late haue thought meete to anſwere[t] with a libell a certaine Prieſts booke for the oath of allegeance, for *Quicquid illis libitum, licitum.* Whatſoeuer liketh them is lawfull with them, if it be to hoyſe vp the Popes ſoueraigntie.

t An anſwere made vpon *Sheldons* booke to a priuate friend beginning, laugh, laugh, &c. which libell hath oftē moued the perſons againſt whom it is to very much laughing at the Ignatians follies and wiſdomes.

First, this rule is againſt the practiſe of all the[u] Ancient, and Primitiue Church, which euer in occaſion of controuerſies recurred to the doctrine of the Scriptures declared by the generall voice, and teſtimonie of the whole Church by her Biſhops, Prieſts, and other learned men, pronouncing & defining out of Gods holy word, which was alwaies laid before them being aſſembled in the general Councels: ſo the eight firſt generall which the Popes themſelues with oath profeſſe to receiue, (although few of them keepe their, oath)

u *Hieroſolimit. ſub Iacobo. Nicen. Conſtantin. Eph. Calced. Sinod. 5. 6. 7. 8. ſæpe.*

oath) yea the Apoſtles themſelues, who all had infallibility by vertue of their Apoſtleſhip of not erring in matters of faith, to giue an example to ſucceeding ages, would by common conſent, and authoritie of the Chriſtian Church (not otherwiſe by *Peters* ſole authority) decree, and define out of the word of God, (for out of it [x] *Peter* himſelfe bringeth allegations for his doctrine) touching the controuerſie then riſen at *Antioch*, about the obſeruation of the legall lawes and ceremonies of the old Teſtament: which their example was euer followed as neceſſary, till of latter times, when Popes haue preſumed to define by themſelues alone; hauing before made ſome ſmall Conſiſtorian conſultation; with which, this their prodigious poſition is in ſome ſort by ſome [y] few of themſelues colored. For ſcarce any hold it abſolutely neceſſarie. And here I aske the aduerſarie whether that Axiome receiued by al, reiected by none, God and Nature doe nothing in vaine: and that other; In vaine are many things required to doe that, which as well, or better may be done by fewer, may not take place in this queſtion touching the infallible power of defining and decreeing: I thinke none ſo impudent an idiote, as to denie it. Againe I demaund whether thoſe moſt reuerend Fathers, of the firſt foure generall Councels which Saint *Gregorie* equalleth with the Goſpell (although the manner of his ſpeech be not herein to be imitated) and of other later Councels did know theſe principles, and Axiomes, and did withall beleeue this Romane rule of faith, to wit, That the Pope alone had infallible authoritie to define and declare faith, and that Chriſt prayed onely, and was heard onely for *Peter* and his ſucceſſors, that they might neuer erre in faith (as the [z] *Rhemiſts* do moſt heretically teach) if they did ſo, why did they not ſend al their doubts (which did ſo ſhake the whole Chriſtian world with ſuch horrible commotions and contentions) to the Popes of thoſe times, *Silueſter*, *Damaſus*, *Leo* &c. and receiue from themas from Iudges of faith & the Oracles of Gods mouths, (ſo termed by [a] *Coquæus* and *Leſius*

x *Act.* 15.

y Some of the Ignatians doe idly bring the hereſies of *Pelagius*, and the Priſcillianiſts to haue beene onely condemned by the Popes of Rome, but this againſt all hiſtories which mention the condemning of the ſame hereſies, by ſundrie Councels, throughout the whole Church. *Baron.* in his Annals, *Genebrard in Chrono.*

z *Rhemiſt. annota. in Luc.* 22.

a *Coquæ. contra. Premonſt. Reg.*

Lessius his equiuocating [b] recapitulater, and as the vnappellable determinations of all their doubts? In so doing infinite charges, many contentions would haue bene auoided; and as for scandall, none could haue followed, because both all those Fathers, and the whole Christian Church with them (if it please you to beleeue the Pontificians, who would so perswade vs,) did then beleeue, and teach that the Popes were the infallible Oracles of God, the onely inerrable Iudges in controuersies of Faith, and although ancient Priests and Bishops perhaps reputed themselues his Senators and Counsellers, yet they thought also, that they could adde nothing to his infallibilitie. But alas good *Constantine*, *Theodosius*, *Martian*, and other Emperors knew not this faith, who were at such great charges to summon and assemble those ancient and thrice reuerend Councels: Nay Pope *Leo* himselfe (who taketh inough to the Sea of Rome, and ioyneth [c] *Peter* into the societie of the indiuiduall vnitie, to wit, of the blessed Ttinitie) held generall Councels, necessary for determining of faith, and setling of the peace of the Chtistian Church: Read [d] him Chtistian Reader in diuers of of his Epistles written to the Emperour, Empresse, and Cleargie of *Constantinople*: and as thou shalt finde, so iudge.

[b] *Recapitulater. pa.13.32.& 56.*

[c] *Epist.83.*

[d] *Leo. epist. 24. 23.& 26.*

Secondly, thus I argue. Three [e] generall Councels, with diuers Popes as *Agatho*, [f] *Leo*, [g] *Adrian*, did condemne, (yea the Conncels accursed and execrated) *Honorius* Pope, for a dogmaticall and hereticall Epistle, by which he laboured to infect the two *Patriarkes* of *Constantinople*, and *Alexandria*, with the heresie of *Monothelites*. Can any one then be so frontlesse, as to thinke that those Fathers, and Popes did beleeue, that the *Bishoppes of Rome* might not bee, (as they were Bishoppes of that See) heretikes, or teach hereticall doctrines in their decretall Epistles? And the holy Ghost, to be so infallibly chained to them, that they could

[e] *Sinod. 6. Act. 12.13.16.17.18 Sinod.7.Act.7. Sinod.8. Act.7.*

[f] *Leo.2. in epist. ad Constant.*

[g] *Adrian. in Sinod. Romæ congregata*, and *Theod. Patriar.* with his councell at Hierusalem.

not endeuour to infect the whole Church? who rather will not thus argue, and thus inferre? Three generall Councels, (the which, with the fiue other ancienter, all Popes at their entrances into the Papacie, doe, or ought to sweare inuiolably to keepe, according to their owne Canons) with diuers Popes, all antiquitie, all later & best Pontifician Historians, till[h] *Pighius* led *Bellarmine* and *Baronius* the way to call the matter in question, for which [i] *Canus* and [k] *Bannes* scornefully reproue him) did accurse or condemne *Honorius* for a *Monothelite* heretike: *Ergo Paule* the fifth, who is not fuller of Gods Spirit, then his predecessor *Honorius* was, in his late [l] breefe *ex Cathedra*, out of the chaire defining himselfe, to haue power to depose Princes, and to dispose of Kingdomes, may erre, and be an heretike as without all doubt he is, because contrary to Christs [m] institution he assumeth power to forbid *Cæsars* due to be giuen vnto him. For what is more due to a *Cæsar*, then fidelity and allegeance of subiects? but the doctrine of Christ forsooth is expounded, and the heresie cleared: for he forbiddeth not obedience to *Cæsars* so long as they are *Cæsars*, but because he can vncæsar them, and vnking them: therefore no longer *Cæsars*, no longer kings, no longer obedience. So answered [*] *Bellarmine* against Doctor *Barkly*: so blundering *Coquæus* against *his Maiesties Apologie*.

h *Pigh. lib. 4. cap. 8. Hier.*
i *Canus. lib. 6.*
k *Bannes in 2.2.*
l *Breue. Paul. 5.* interpreted by the Recapitu. later. pag. 32.
m *Matth. 22.*
* *C. 8. & 22.*

Thirdly, was there euer any ancient true Christian Catholike, who affirmed not, that the * sacred word of God contained in the old and new Testament, was an infallible and fundamentall rule of faith?, but concerning this rule of faith, two of the Romane rules of faith, to wit, *Sixtus* the fifth, and *Clement* the eight haue beene egregiously ouerruled with the spirit of error and heresie: for they haue by their [n] two decretall and definitiue Epistles, defined two opposite, contrary and contradictorious editions by themselues and their deputies being discussed, and rediscussed, to be the very sayings, letter, and sentences of the holy Ghost: charging and decreeing the same to all Christians.

* See *Austen. epist 112. & epist 119. & de Vnit. Eccles. ca. 16. clarissime*
n *Epist. decret. Sixti. 5. & Clement. 8 ante editiones suas.*

Chriſtians, vnder the curſe of ſeparation from the Church, and Gods beauieſt diſpleaſure. So that *Sixtus* hath accurſed *Clement* and all approuers of his Bible; *Clement*, *Sixtus*, and all the followers and defenders of his edition: and although it hath pleaſed the Authors of the o Preface to *Clements* edition, to auouch in a few lines many thouſands of vntruthes, and that againſt their owne knowledge and conſciences: to wit, that *Clement* did onely amend certaine ſcapes of the print in *Sixtus* his edition, the which *Sixtus* himſelfe intended to haue corrected, as there moſt lyingly they affirme; when as it is as cleare as the Sunne, that their two editions haue in them innumerable ſubſtantiall differences of whole lines and ſentences. The which being ſo, can any man but of ordinary iudgement beleeue in good earneſt, that Romane Biſhops, with their Cardinals defining *ex Cathedra*, cannot erre? For what can be an errour, or hereſie *ex Cathedra*, if to define hereticall editions of the Bible, commaunding the whole Church vnder paine of greateſt curſe to receiue them, be not errour and hereſie *ex Cathedra*? This matter tormenteth the aduerſarie greatly, and by diuers it is diuerſly repulſed. Some there were in *Clements* time, who excuſed *Clement* with the Romane Church, which hath receiued his edition, but condemned *Sixtus*. (The dead indeed bite not, and it moſt concerned the liuing *Romanes* that their liuing rule erred not.) This opinion was moſt ſtrong in *Clement* his time, when I was in Rome, and it was greatly fauoured by the *Ignatians*: Others forſooth (conſider how wilfully they are wedded to the Popes infallibilitie) eyther impudently, or moſt ignorantly denie, that *Sixtus* euer made any ſuch decretall Epiſtle. A manifeſt vntruth to be confuted by a world of witneſſes. Others grant the Epiſtle, but ſay it was neuer publiſhed. This is ſo manifolde an vntruth, as there were editions of *Sixtus Quintus* Bible before *Clements* edition, all which had his decretal Epiſtle before them. I my ſelfe haue ſeene, and read of them in Rome, but leauing

o *Præfatio in Biblia Clementis 8. ibidem.*

p *Isai.28.*

uing those who make (p *spem suam mendacium*) a lie their hope, others as Doctor B. and P. W. &c. doe affirme, that *Sixtus* indeede did write and publish such an Epistle, but he did it as a priuate q person; not as Pope, and so he might erre (O immortall God) haue these men eyes, and yet see not? or will not see? are not *Sixtus* his wordes most expresse, that he defineth, he decreeth, and that out of the fulnesse of his Apostolicall power? and doth he not annexe the sentences of excommunication, and Gods heauiest displeasure against all such, as should refuse or reiect his edition? Iesus Christ vouchsafe to open the eies of the misled, that they may see the ambitious, and erroneous proceedings of those Bishops, and renounce their communion, and returne to the rocke of thy sacred word, which is so by them in part neglected, or rather wholly abandoned.

q This is their cõmon refuge, that whẽ Popes in their decretall Epistles or their prouinciall Synodes as *Celestine*. *Stephen* the sixth, *Honorius*, *Greg.* the second, decree any heretical doctrins, they doe it all as priuate persons, not as Popes, although it be most euident, that they intend to command all, and to teach all to doe according to their decrees which by them are concluded in their Synodes.

But I may not thus leaue *Clement* and *Sixtus*, for I must needs tell their followers, that against their owne knowledge, (and therefore more inexcusably) they haue decreed that to be the very sentence of the holy Ghost, which without al doubt, they could not but more then probably & wittingly thinke to be otherwise: I will at this present (to discouer the ignominie of their fallible Spirits) insist only vpon two or three examples, and dare herein challenge (as in many like) all the Pontificians, sworne to the Popes infallibilitie, to cleare the heads of their Church, from most manifest and wilfull errour herein.

r *In vulgat. editio. Iussu Clem. 8. Genes. 3.*

Their first corruption is in *Genesis*, where r they reade (*ipsa conteret caput tuum*) she shall bruise thy head: putting the feminine article for the masculine, appropriating that to the Virgin *Mary* (who most worthily is f blessed, and to bee blessed amongst all women) which the holy Ghost prophetically intended, precisely of him, who was to cast Satan t out of his Kingdome, and by whose only name and power, both his Mother, and we, doe daily u treade Satan vnder our feete. They publish St. *Hieromes* either whole, or amended translation; for they agree not yet, whether: but

f *Luc. 1.*

t *Ioh. 12.*

u *Rom. 16.*

but the Vulgar [x] they confidently call it; and because some few manuscripts and readings had the feminine (*ipsa, shee*) although some of them had otherwise, as the [y] Louanists confesse; and [a] S^t. *Hierome* also accounteth the other the better reading, and doth also so expound it: and diuers also of their owne learned [b] Authours suspect, that the letter (a) which maketh of the masculine a feminine, crept in by the negligence of the manuscribers, yet these Papall correctors, contrary to all the Hebrew originals, and Chaldaick Paraphrases, contrary to all translations of the *Septuaginta*, contrary to the best learned of the Roman Church, will needs reade, ([c] *ipsa, shee*) for the Virgin; not (*ipse, he*) for Christ: thereby giuing vs to thinke, that they had rather vnderstand this prophecie, that the Virgin *Mary*, rather then Christ, should bruise the Serpents head: out of which doctrine goodly inferences may bee inferred against them. I doe in good earnest aske of these Interpreters; wherein Satans power ouer mankinde did consist? if they answere in sinne, as they needes must; then according to their owne reading, not a *hee* but a *shee* bruised the Serpents head, and deliuered mankinde from the guilt of sinne. Alas, into what errours would these ouer-ruling Popes leade vs? All the faith of the ancient Churches in the Hebrew Originals, Chaldaick Paraphrases, and Greeke editions of the *Septuaginta*, reading otherwise then these Popes do, must be corrupt: all the ancient Fathers, Greeke and Latine (two or three only excepted) misexpound and misinterpret (rather then [e] *Sixtus* and *Clement*, who haue some 1000. of other irreconciliable iarres, although they agree in this) must be thought to haue done amisse. And I demaund of the Romanists, why might not the Manuscribers, in some of the copies change (e) into (a) and thereby make *shee* of *hee*, as well as some late Romanists, either wilfully, or through the fault of Manuscribers, haue changed in [f] S. *Gregorie* (*exercitus Sacerdotum*) an armie of Priests, into (*exitus Sacerdotum*) the destructions or ends of Priests: a manifest corrup-

x Rhemist. Pref. vpon the Testament.

y *Theolog. Louanian. in notat. Franc. Iuc.*

a *Hieron. tradit. Hebrai. in Genes. cap. 3.*

b *Canus de locis. lib. 2. & alij.*

c *Genes. 3.*

e *Sixtus* and *Clemēt* in their editions.

* *Genes. 3.*

f *Li. 4. Epist. 38.*

tion it is, and I hope Saint *Boromeus* would not with his coadiutours wilfully doe it, because it most clearly sheweth that an armie of Priests was to serue and set vp the King of Pride, some Bishop, a great step indeede to shew that Bishop, who now is serued with the whole armie of all the Priests of the Romane Church, and who calleth himselfe the only vniuersall Bishop (which is the ambitious and Antichristian title of the King of Pride, against whom that Father inueigheth) to be the very King of Pride, prophetically delineated, by that ancient Father, and Pope. Reade the Epistle, courteous reader, and passe thy iudgement as thou shalt see cause.

g 2. *Mach.* 12. The second place of their corruption, is in the g *Machabees*, where to establish the Chymera of their Purgatorie fire, both in their h Bibles and Missals, they reade *(pro peccatis mortuorum)* for sinnes of the dead, whereas they should reade thus only *(pro peccato)* for sinne: and yet this in their owne knowledge, is against i all the Editions in the Greeke, yea and against an ancient Latin *Vatican* edition, set out by *Sixtus*; and also against some other ancient Latine Manuscripts: and yet forsooth, for Purgatory sake, al those readings must be corrupt, and *Iudas Machabeus* with the whole true Church of God with him, be made so ignorant and superstitious, as to make sinne-offerings for the dead; whereas they full well knew, that there was no such sacrifice appointed by God, neither in the law of Nature, nor in the law of *Moses*, nor no ceremonies, nor rites ordained for the same: neither doe the Iewes at this day practise, or beleeue any such sinne sacrifice for the dead.

h *Biblia & Missalia edita Iussu. Clement.* 8.

i *Edition. Grec. Venet. German. Complut.*

This their corruption in the wordes of sacred Scripture is by addition: but by the patience of the courteous reader, I will in this place (somewhat fit for the purpose) mention one of their corruptions by the figure of Subtraction. In their k last Editions of their Breuiaries, they haue pared out of the Praier of the Feast of S^t. *Peters chaire at Antioch*, (at Antioch, I say, for the feast of *Peters* chaire at Rome, is a deuise

k *Breuiar. edit. Iussu. Clement.* 8.

deuise of later Popes, deuised by *Paul* the 4, as [l] *Rocca* affirmeth, the word (*animas*) Soules, least the same word should, according to the faith of the ancient Church, restraine the Popes omnipotency (so called in late *Neapolitane Theses*) to the spirituall bands and chaines of the soule only: but that word and doctrine cannot agree with the Spirits of those men, who challenge power to command and dispose of Kings and Kingdomes. [m] *Bellarmine* busily endeuoureth to defend this change, the worke of his owne fingers. But [n] *Rocca* will tell him, that the most principall and ancientest Manuscript in the *Vatican* had the word (*animas*) Soules; and I must tell him, that all the best readings haue it so, and with iust cause I aske him, why they haue not rather subtracted the fabulous tale of *Silvester*, consecrating Altar stones; and the fabulous Legende of S. *Catherine* the Martyrs disputing with 50. Philosophers and conuerting of the Empresse? His brother [o] *Baronius* turnes and windes himselfe, not knowing how to defend the Historie: [p] some of their Breuiaries haue this Title ouer the Legend of *Catherine*, *Ex historia Ecclesiastica*, out of the Ecclesiasticall historie: others haue *Ex Eusebio, lib. 7. cap. 26.* out of *Eusebius*, the 7. Booke and 26. Chapter, and yet I suppose hee that shall finde this fable in any authenticall historie, or in *Eusebius* himselfe, shall bee a greater Historian then *Baronius* himselfe.

l *Angelus Rocca Schol. in Sacramēt. Greg. prim.*

m *Bellarm. against a certaine Venet. Doct.*

n *Rocca. annot. in Sacrament. Greg. 1.*

o *Baron. in annot. in Martyr.*

p *Breuiar. reformata edita iussu Pij Quint.*

Fourthly, against the infallibility of this their rule, thus I argue: That which maketh the Pope, and all his followers therein, heretikes, cannot be the rule of Christian faith. But the Popes proper and peculiar iudgement doth this: Therefore. The first Proposition, I suppose; the second, or the assumption, thus I proue. Proper, and peculiar choise, and election, to define in matter of faith, in whomsoeuer it be, is forbidden, and [q] called (*αἵρεσις haresis*) heresie, and apparent it is, that choise, and election to define, and beleeue, is alwaies taken for heresie, when it is singular, and alone, in any one person: vnlesse it be grounded vpon some speciall

q *Ad Tit. 3. & 2. Pet. 1.*

Non nobis vero, nisi ex noſtro arbitrio, licet inducere, ſed nec eligere, quod aliquis de arbitrio ſuo induxerit. It is not lawfull for vs (in matter of faith) to bring in any thing out of our own choiſe neither to chooſe any thing which another by his choiſe ſhall bring, in *Tertul. lib. de Præſcr.* † *Ad Tit.* 3. & 2. *Pet.* 2. Hereſies are called *αἱρέσεις, electiones*, choiſes which taketh place in Popes alſo.

What meruaile, if the Ignatians giue infallibility of not erring in faith, to the Pope, when they chal enge the ſame to euery one of their owne Order, as learned *Caueſſabon* proueth in his booke to *Frontoduc, pag.* 52. citing out of the Apologiſt for the Ignatians, theſe wordes. It night and day may be ioyned together in one, and darkenſſe with light, heat with cold, health with ſickneſſe, life with death then there may be ſome hope, that hereſie can fall into the head of a Ieſuit: thus he. According to this, if *Clement* with the two or three hundred Ignatians aſſembled in Rome, had ioyned in Councell, there had beene an infallible aſſembly.

ſpeciall and immediate reuelation; now, that it is ſingle, and alone in the Pope, I ſuppoſe it, as the very proper and ſpeciall poſition of the Aduerſarie, maintained by all Pontificians, but impugned by all true Catholikes; That the Pope ordinarily hath no new immediate reuelations from God, I ſuppoſe as truth, till any one ſhall be ſo impudent, as to affirme the contrary. The Pope then being an heretike, becauſe the rule of his faith (to wit, priuate choiſe and election) in matters of faith is hereſie † it ſelfe, it muſt neceſſarily follow, that all thoſe who pertinaciouſly follow him heerein are to bee accounted pertinacious Heretikes.

Heretofore Chriſtians were taught that holy Scriptures expounded by the Vniuerſall and Generall voice of the Church, were the rule of faith, and accordingly all agreeing in this rule, they were called Catholikes: but this rule being left by Popes, and the infallibility being giuen to them by their followers; thereupon worthily of Popes, the heads of their faith, they haue beene, and are called Pontificians and Papiſts. I may iuſtly thinke, that vpon beleefe of this rule, ſome late Pontificians haue plainely graunted to me, that the Chriſtians of theſe times are bound to beleeue explicitly, and expreſly, ſomewhat which the Apoſtles themſelues, and the Primitiue Chriſtians did not expreſly, and in explicit termes beleeue. An example at firſt, was graunted in tranſubſtantiation it ſelfe, but vpon better conſideration, denyed againe; but when I roundly vrged them, to ſhew me, where, or how, in explicit or equiualent termes, tranſubſtantiation was beleeued in the Apoſtles times; becauſe they faltered in their anſweres and de-

fences

fences, our conference ended; to no ſmall comfort of my ſoule, ſo lately deliuered out of the Egyptian ſeruitude.

The Aduerſaries ſeeme to produce diuers authorities to proue infallibility of iudgement in the Pope, but in truth they force not. Ouerthrow two, and the reſt fall of themſelues. I will take a little paines with theſe two; The firſt of them is taken out of [f] St. *Mathew*, where the Euangeliſt bringeth in Chriſt thus, ſpeaking of St. *Peter*, vpon his confeſſing of Chriſts diuinitie: *Tu es Petrus, & ſuper hanc petram, &c. Thou art a Rocke, and vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* There the aduerſarie triumpheth, ſaying: it is cleare, that Chriſt builded his Church vpon *Peter*, for by thoſe wordes *(this Rocke) Peter* is moſt expreſly deſigned. I will not now ſtand to confute this expoſition, by the authorities of Scriptures, and teſtimonies of ſome ancient Fathers, who with St. *Auſten* expound thoſe wordes *(this Rocke)* for Chriſt the *Rocke* whom *Peter* had confeſſed: and from whom *Peter* had his name, as [t] St. *Gregorie* and St. *Auſten* expound it; or elſe of *Peters* confeſſion and faith. *Thou art Chriſt the ſonne of the liuing God*, as [u] *Theophilactus* expoundeth it; but I will only demand at this preſent, how they can violently againſt the nature of the demonſtratiue article *(this)* draw it vnto *Peters* perſon? who in the ſame propoſition of Chriſt to him, was deſigned by the article demonſtratiue *(thou)* as though *(thou* and *this)* in one propoſition, when one perſon is ſpoken vnto, muſt needes both of them demonſtrate the very ſame one perſon, to whom

[f] *Math.* 16.

[t] *In ſacro eloquio &c.* In holy Writ when the word Rock is put in the ſingular number, who elſe is ſignified but Chriſt? *Paul* witneſſing, but the Rocke was Chriſt: but when rocks are ſo called in the plurall number then holy men are ſignified, which are cõfirmed by his ſtrength, *Greg. apud Pater. in 1. ad Cor. Aug. tract. vltim. in Ioh & in Retractationib⁹. Chryſoſt. homil. 55. in Math. Greg. in Pſal. Pœnit. ſuper illud initio tu Domine. Iſidor. lib. 7. Etym. c. 9.*

[u] *Theophil. in Math. 16. Hilar. de Trin. lib. 2.*

The Papiſts will not by any meanes in the words of conſecration of the Sacrament, *(this is my body)* admit, the demonſtratiue article *(this)* to demonſtrate the bread, which Chriſt taking into his handes, giuing thankes broke and deliuered, ſaying, take eate, this is my body: the cauſe is, becauſe if the article *(this)* doe demonſtrate Bread, (which cannot poſſibly be Chriſts true body, no more then his body can bee true bread) then they ſhould be conſtrained to admit of a ſacramentall preſence only of Chriſts body, in the Sacrament: which they cannot abide, but here the article (*this*) muſt needes demonſtrate the perſon of *Peter*, becauſe it maketh for their Popes ſupremacies.

the speech is made, and not rather, according to the nature of the pronounes demonstratiue, one of them, to wit (*thou*) demonstrate the person, to whom the speech is made; and the pronoune (*this*) to demonstrate the thing, or person, of whom the speech was made before: I put a familiar example. *Iohn* hath two sonnes, *Thomas* and *William*, he calleth his eldest sonne *Thomas* with his brother vnto him, demanding a question or two of him, and withall discourseth of his yonger brothers wit, and capacitie for learning. To which his eldest Sonne accordingly answereth, that his brother is indeede witty, and fit for the Vniuersitie; To which his Father replying, saith: *Thomas* thou art my eldest sonne, and shalt inherite my liuing; and this sonne I will send to the Vniuersitie, there to make profit in learning: what might *Thomas* conceaue vpon this speech, that hee should bee sent to the Vniuersitie, and not rather his brother *William*? many like comparisons might bee made, by which it would appeare, that the demonstratiue article *this* being vnderstood personally, doth not demonstrate the person to whom, but rather the person of whom the speech was made. Againe, manifest it is, that Christ built his Church vpon that Rocke, against which the gates of hell should neuer preuaile. But if the wordes (*this Rocke*) bee applyed, not only to *Peter*, but also to his Successours; themselues cannot denie, but that the gates of hell haue often preuailed against many of those stones, or rockes, to the ruine and perdition of innumerable soules. As against *Boniface* the 8. *Siluester* the 2. *Iohn* the 12. *Stephen* the 6. I am assured [x] *Platina* will not sticke to auouch so much in effect of two *Bonifaces* the 7. and 8. and of *Siluester* the 2. and [y] *Genebrard* a most furious enemy against the reformed Churches, doth boldly pronounce, that diuers Popes were rather Apostaticall, then Apostolicall, and that they came not in the right way by election, but through the backedore by intrusion. What [z] *Baronius* himselfe recounteth of the Monster *Stephen* 6. one of their Popes, how he abused

x *Platina in vitis.*

y *Genebrard. in Chronol. lib. 4. saeculo 10. ad ann. 107. & alias saepe.*

z *Baron. ann.*

sed the body of his Predecessour *Formosus*, arraining it, condemning it, cutting off his fingers, and casting the body into Tiber; and in a Synode gathered euen in Rome, (that See and Rocke which cannot erre, as it pleaseth our Aduersaries) he decreed, all such as had beene ordained by *Formosus* to be reordained againe. Of *Iohn* the 12. this Cardinall cannot write bitterly enough: and yet he inueigheth against *Otho* the first renowned and worthy Emperour, and the whole Clergie of Rome, who in a Synode gathered in Rome (the infallible Sea) deposed that monster *Iohn*, and placed in his steede *Leo* a worthy man. But to make hast, (for of like examples of Apostaticall Popes, much might be said) I doe in good earnest aske of any of *Baronius* his profession, whether the gates of hell preuailed not against that *Iohn* (call him the 10. or 11. whether you will, for since the Papacie of the Papisse *Ioane*, called by some *Iohn* the 7. by others *Iohn* the 8. the numbring of Pope *Iohns* hath beene different) I say, I aske, whether the gates of hell preualled not against this *Iohn*? who as [a] *Baronius* himselfe acknowledgeth, was exalted into the Apostolicall chaire, by the meanes of the impudent strumpet *Theodora*; with whom also he liued most impurely in the time of his Papacie (or shall I say rather her Papacie, shee ruling the roast) for which cause by the [b] Cardinall himselfe this *Iohn* is worthily reputed for a false high Bishop, an Apostata, an Intruder, and a most iniust possessour of the Apostolicall See. Therefore, it being most cleare that the gates of hell haue preuailed against these instable and impure stones (being themselues with innumerable others, who embraced their decrees and wicked customes cast downe into hell) who can say, that the most wise and powerfull Architect Christ Iesus, did build his Church vpon them? what? will they bee so impudent, as to affirme Christ kept not his promise, or prophecied not truly, rather then their rockes and stones must be found defectible? Therefore to conclude, it is cleare that vpon that Rocke Christ * built his Church, which is

a *Baron. anno* 925. and 928.

b *Ibidem.*

* *Hilar. lib. 2. de Trin.*

e *Psal.* 118.

d *Math.*16.

(e *verbum Domini quod manet in aternum*) *the word of God remaining for all eternitie*: or else vpon that confession (which exposition concurreth with the other) d *thou art Christ the sonne of the liuing God*; which as yet soundeth throughout the world; and shall, vntill the sonne himselfe come to iudge both quicke and dead.

Cardinall *Aliaco lib. de Authorit. Eccles.* Directly denieth this place to bee vnderstood of the personall faith of *Peter*, but of the faith of the whole Church, as diuers of the Sorbone Doctors now also doe.

The second place is taken out of the 22. of S^t. *Luke*, *Ego rogaui pro te Petre, &c. I haue praied for thee Peter, that thy faith faile not, and thou being conuerted, confirme thy brethren*. Here they triumph, here they insult; but God wot, without cause: for what coherence? *Peter*, thy faith shall not faile, *ergo* Popes cannot erre? *Peter*, thou being conuerted confirme thy brethren? *ergo* Popes being conuerted must confirme, instruct, and teach all Patriarks, Primates, Bishops, Priests, whatsoeuer. Therefore his faith, and his voice must bee receiued as the very oracle of God, and be as such obeyed? but let vs consider the holy text it selfe, the which doth manifestly teach vs, that Christ considering, how *Peter* assaulted by Satan, in the time of his taking, would be drawne, out of feare, both to denie and forsweare him; lest he by such a deniall should by Satans guiles be also swallowed vp into dispaire; Christ comforting him, foretelleth, that he hath praied for him, and that his faith should not faile, that is, according to the exposition of S^t. e *Chrysostome*, should not vtterly perish, and be extinguished (as the Greeke and Latine words signifie) but remaine firme in heart, although it should faile in his mouth: as if Christ should say, *Peter*, I know thou wilt through feare be drawen to denie and forsweare me with thy mouth, yet thy heart shall be still firme to me; yea, and after thy fall, thou shalt be so conuerted and so erected, that thou shalt be enabled to encourage thy brethren, that they may f stand firme in confession of my name, the which I admonish thee accordingly to do: Christ, not thereby meaning to pray for *Peter* aloue, or that the rest of the Apostles should so neede his instruction in faith, & confirmation in faith, that without him,

e *Chrysost. hom.* 83. *in Math. Beda in Lucam.*

f What doubt is to be made? for *Peter* Christ prayed, & did he not pray for *Iames* and *Iohn* not to mention the rest? it is manifest all are contained in *Peter. Aug. q.* 75. *Quæst. Ex noua Testam.*

him, they might either erre in faith, or fal to deny their faith For after the [f] descension of the holy Ghost, all the Apostles which were to be the [g] foundation stones of the new Ierusalē, were by vertue of their Apostleships, as firmly roborated & confirmed in faith as *Peter* himself, & therfore the Apostles Creed was made by them all [h] iointly, which cōtaineth 12. articles, because euery Apostle put to his article (wherein *Peter* had onely the priuiledge to make the first) if their owne, [i] Cathechismes speake truth.

Further I aske, whether those words, (*and thou being conuerted, confirme thy brethren*) did not containe a promise that *Peter* after his conuersion should not faile againe? and whether was that priuiledge to accompany all Bishops of Rome? who so shameless as to affirme it? doubtless, it failed, in [k] *Marcelline*, offering incense to Idols: in *Iohn* the 22. who [l] taught, and that very peremptorily, that the Saints see not God till the generall iudgement: in *Iohn* the 23. who in a [m] Councell of Constance had so many horrible accusations of blasphemie, heresie, impietie proued against him that he was therefore iudicially deposed. Many such examples might be produced: but it greeueth my heart to discouer the ignominies of that See, which was earst the spouse of Christ, and where the tiumphs of the Apostles do seeme still to remaine, but thus much I haue done onely for truths sake, wishing with my whole heart, there were no iust cause for any to write thus of the Popes, but so it must and will be; for God will doubtlesse vouchsafe euer still to raise some euen from the dust to oppose against them, till they be fully reformed, the which God mercifully grant, it may be speedily accomplished. I cannot heere omit to set down a pernicious error, nay rather heresie of the Rhemists writing vpon this place of S. *Luke*; The which although I had often read, heretofore, and much misliked the same, yet it wrought not effectually with me, till by good chance I light vpon it at that time when God vouchsafed to begin to open my eyes: Thus then they write, vpon those words,

f *Act.* 1.
g *Ad Ephe. ca.* 2. & *Apoc. cap.* 21.
h *Leo. epist.* 13. *ad Pulcer. Aug. serm.* 115. *Ruffin. in explic. Simbol.*
i *Catechis. Vaux & Bellarm.*
k *Baron. in Annalibus Platina in vitis.*
l *Gerso. serm.* 4. *de Pasch. Adrian Pap.* 4 *de sacrament. confirmat. alij.*
m *Platina in vita. Iob. Conc. Constā. in sess.* 13.

n *Annotat. in Luc. 22. annot. 31.*

Simon, Simon, &c.[n] Lastly, to put them out of doubt, he calleth *Peter* twice by name, and telling him the diuels desire to sift and trie them all to the vttermost, (as he did that night) saith, that he had specially prayed for him, to this end, that his faith should neuer faile, and that he being once conuerted should after that for euer confirme, establish, or vphold the rest in their faith; which is to say, *Peter* is that man whom he would make Superiour ouer them, and the whole Church: whereby we may learne that it was fit in the prouidence of God, that he who should be the head of the Church, should haue a speciall priuiledge by Christs prayer, and promise, neuer to faile in faith, that none other, eyther Apostle, Bishop, or Priest may challenge any such singular and speciall prerogatiue, eyther of his office or person, otherwise then in ioyning in faith with *Peter*, and by holding of him.

Note their words, vphold, establish the rest, and consider their goodly inferences thereupon.

Thus they: with much more to like purpose, wherein the Christian Reader, cannot but obserue, how eagerly (for the Popes sake) they pursue *Peters* priuiledge, and would most perniciously against the verie foundation of our Christian religion, shew that Christ prayed onely for *Peter*, and that neither the Apostles nor Euangelists, by vertue of their Apostleship, Offices, or any other meanes, had infallibility of not erring in faith, but by ioyning with *Peter*, and holding of *Peter*. So that Saint *Paul* writing his fourteene Epistles, (whereof one was to the *Romanes*, the onely infallible Sea, the onely Catholike Apostolike, one and holy Church, if you beleeue the Pontificians, especially o *Valentia*) Saint *Iames*, Saint *Iohn*, and *Iude* their Epistles, Saint *Iohn* his Reuelation, Saint *Mathew*, *Marke*, *Luke* and *Iohn* their Gospels, had therein instruction from *Peter*: and holding from him, thereby they had infallibility, that they could not erre: otherwise they might haue erred in faith, had not *Peter*, (to vse their owne phrases) confirmed, established, and vpheld them in their faith. If this be not pernicious doctrine, subuerting the very bulwarks

o *Valentia in aualis. lib. 6. in titulis. cap. 9. 10 11. 12. 13. 14.*

of

of Christian Religion, what can be such? for tell me I pray you all yee the Dowists their successors in often reprinting those corrupt annotations, where did eyther the Apostles or Euangelists confesse this dependancie from *Peter*? what record of Scripture or other authenticall Author doth deliuer vnto vs, that *Peter* assisted the Euangelists, when they wrote their Gospels? Doth not Saint *Paul* [p] expresly protest that he neither receiued the Gospell which he preached (*neque per hominem, neque ab hominibus*) neither by man, nor from men, but from Iesus Christ his immediate reuelations? doth not the same Apostle expresly say of *Peter*, (*nihil mihi contulit*) he gaue me, he furthered me nothing? meaning of the Gospell of Christ: nay rather did not the same Apostle giue somwhat to *Peter*, [q] when indewed with the holy Ghost, he reprehended his humane spirit; with which moued and misled, *he walked not according to the truth of the Gospell*? What Christian did not euer, as reuerently and religiously embrace any part of Saint *Lukes* Actes of the Apostles, because it was Saint *Lukes*, as the whole Epistle of Saint *Peter*, because it was Saint *Peters*?

But these men regard not how they weaken the very foundations of Christian religion, (so [r] termed in holy Scripture) so that they may enhanse the Popes monarchicall supremacie, which is the very life and soule of their religion; whom they pretend to be Saint *Peters* successor in place and Sea, and we grant it (as the Bishops of Alexandria, Antioch, Hierusalem, Ephesus at this day succeed S. *Marke*, S. *Peter*, S. *Iames*, and Saint *Iohn*) but heauen and earth will proclaime that in conuersation they doe nothing at all succeed *Peter*, and as for doctrine and faith, the sacred Scriptures, and ancientest Churches prescribe against them. Would God, imitating Saint *Peter*, they would ([s] *Pascere gregem verbo*) Feed their flocke with preaching of the word, and holy example of life: but alas by temporall possessions giuen by *Constantine* (as it is writtē in the life of ancient *Siluester* Pope) an Angell pronounced that poyson

was

p *Galat.2.*

q *Ibidem. Quia non ambulante secundum veritatem Euangelij ep ſt. ad Galat. 2. Peter* walked not according to the truth of the Gospell, and after he was conuerted was heere once strengthened by his brother *Paul.*

r *Ad Ephes. cap.2.& Apocal.cap.21.*

s *1.Pet.5.*

was cast into the church, which more or lesse euer since hath infected the Bishops of Rome, hauing put on for *Peters* pouertie (*tiphum seculi*) wordly pride and pompe, not keeping themselues within their owne precincts and limites, but thrusting their Sythes into the haruests of other, dominering, but not ruling the Cleargie, and dominering ouer the Princes of the earth, to whom they were first subiect both in fact, and of right * as *Bellarmine* himselfe once confessed before his red hat: and into what proud, auaritious, ambitious, secular and worldly conuersation, and vsurpations, the Bishops of Rome haue degenerated, the t best of their Prelates and learned cannot denie? and what maruaile then if they be found to degenerate in faith? for the shipwracke of faith, either sooner or later, euer followeth the shipwracke of good consciences and life. The See of the Popes, to wit the *Romane Particular Church* was a branch inserted into the tree of the *Iewes*, & Iewish Church, (for so he is described by the Apostle, in his u Epistle to the Romanes, and therefore, she was carefully to looke to her selfe that she fell not: for if she should grow proud, she should (saith the Apostle) be shaked off as well, as the tree it selfe was reiected: and that her onely way to remaine stedfast and firme, was to be x *permanent in goodnesse*. I wish with my whole heart, that the Popes were so good, and so religious, that they might still deserue to haue the honour due vnto the chiefe Partriark of the West, according as his most excellent Maiestie z professeth, he would be willing to acknowledge them, if they would returne to that faith, and Apostolike beleefe of the Christian Church, from which they are horribly degenerated.

Hauing thus traced the Rhemists, with thy patience (courteous Reader) let me giue thee a taste of *Bellarmines* dealing for the same proiect to enhance the Popes supremacie. In his Dictates at Rome, not in his printed worke, (for they doe not alwaies print what they dictate) he most egregiously depraued the sense of that sentence of the holy Ghost:

Sanctitatem in pontificibus, &c. Sanctitie in Popes, no man requireth in these times, they are reputed best, if they be but a little good, or not so euill as other mortall men vse to be *Papirius Masson* in his booke of the Bishops of the Citie in *Iulius* the third, which booke he writeth notwithstanding to set forth the worthy actes of Popes.

* *Bellar. li. 2. de Rom. Pont. c. 29*

t *Contaren. Sadolet. Poole. alij. Concil. delect. Cardin. & alior. Prælat. tomo vltimo Conc. Cornelius Musc. orat. in Conc. Triden. Espen. in Titū. Bernard. li. 1. de considerat.*

u *C. 11. ad Rom.*

x *Ibidem.*

z In his kingly premonition to Christiā Princes.

Ghoſt: [a] *Ecce ego pono in Sion lapidem &c.* Behold I put in Sion an approued, a corner ſtone, and a precious one laid in the foundation. This prophecy, although S. *Peter* [b] moſt expreſly expoundeth it of Chriſt himſelfe, yet *Bellarmine* in his dictates would needs haue it to be vnderſtood of *Peter*, not of Chriſt. His profound reaſon is, forſooth, becauſe the [c] Prophet addeth of this ſtone, that it muſt be (*in fundamento fundatus*) founded in the foundation, that is, laid in the foundation: which may not be vnderſtood of Chriſt, but fitly of *Peter*, founded vpon Chriſt: So *Bellarmine*: but in his [d] printed Preface, he hath ſomewhat mended the matter for he is content to vnderſtand principally, this prophecie of Chriſt; ſecondarily of *Peter*: ſo that Chriſt and *Peter* muſt ſtill ranke together, Chriſt principally, but *Peter* ſecondarily. *Baronius* in his *Voto* againſt the Venetians to *Paul* the 5. in Conſiſtory publikely applied to him to be the ſtone, *vpon which* [e] *whoſoeuer falleth* (ſaith the holy Ghoſt) *ſhall be bruiſed, and vpon whomſoeuer it falleth*, it ſhall breake them in peeces: but alas the Cardinall failed the Pope in his Prophecie, for by his ſentences of excommunications, *interdicts, &c.* he did ſo little bruiſe the Venetians, who ſo conſtantly oppoſed againſt him, that they could not by any meanes be brought to make any ſubmiſſion, for any offence imputed to them, or to acknowledge any fault: ſo that at the laſt, the Pope was contented, to accept of a ſhew of ſubmiſſion made to him by ſome third perſons (and as it is reported, ſuborned alſo by the court of Rome thereunto) and ſo with his honour, to be reconciled vnto them againe: a notable example for poſterity againſt the vſurpations of Popes. I could here more enlarge my diſcourſe, to ſhew how *Bellarmine*, *Sanders*, *Baronius*, *Stapleton*, do all they can, and labour earneſtly (though moſt vnſoũdly) to bring all Chriſtiãs to that pernicious perſwaſiõ & faith, to wit, that it is not inough (according to [f] *Bonifaces* decree) for their ſaluations, to be in communion with the Catholike Church, diſperſed through the world, and with

a *Iſai.* 28.

b 1. *Pet.* 2.

c *Iſai.* 28.

d *Bellar. in præfat. in lib. de pont. Rom.*

e *Matth.* 21.

The manner of the Venetians reconcilement with the Pope, for which the Ignatians euerywhere exclaim againſt that ſtate, onely they are warie before whom.

f *Decretal. Bonifa.* 8. *vnam ſanctam.*

the head thereof Christ Iesus, vnlesse they be in actual communion, and blind obedience to the Bishop of Rome, as the onely one, and supreme head of the visible Church. It is a sufficient assecurance for my conscience, that according to the sense of ancient Church it is against S. g *Pauls* expresse doctrine, who in his Epistle to the *Corinthiãs* doth most grieuously reproue all such as went about to make a speciall ioyning either with *Peter*, *Paul*, or *Apollo*, nothing herein differencing S. *Peter* from *Apollo*, or himselfe: doubtlesse he was nothing acquainted with the present necessary subiection and vnion to the Bishops of Rome, the pretended onely successors of Saint *Peter*. But rather he instructed, and most earnestly h commaunded all Christians to acknowledge Christ Iesus for their onely head, of whom they were named, in whose name they were baptised, and who onely was for them crucified, dead and buried; & risen againe to life. Surely, if Saint *Paul* did beleeue such a necessary headship in the Bishops of Rome, doubtlesse his faith therein was onely implicit, for his expresse doctrine is against it: but I dare heere boldly saie, that if *(per impossibile)* by an impossibilitie such a headship in the Popes had beene respected in the Primitiue Churches, yet later Popes are now so degenetate from what their predecessors were into all, most abhominable, and tirannicall conuersations to the corruption of faith, against the temporalty and spiritualty, that Gods infinite mercy would excuse such, who (to giue them most iust cause, and motiues to ranke themselues in their owne degrees) should leaue their communion with them, and adhere onely to Iesus Christ, to whom (vpon him onely resting with King i *Dauid*, I humbly complaine *(tempus faciendi domine, dissipauerunt legem tuam.)* It is high time O Lord to doe, for they haue dissipated and and broken thy law.

g 1. *Cor. cap.* 1.

h *Ibidem.*

i *Psal.* 118.

The

The second Motiue.

THus they hauing moſt egregiouſly erred in cõſtituting a falſe rule of their faith, to ſupport the preſent Roman profeſſion; to the ſame end they haue perniciouſly depraued the true rule of faith, by adding to the ſacred word of God, ſuch bookes as antiquity worthily reiected for Apocriphall, that is of doubtfull & vncertaine authority, not fit to confirme aud prooue the dogmaticall doctrines and articles of Chriſtian faith, thereby diſtinguiſhing them from the Canonicall Scriptures, Gods infallible word. Such are [k] eſteemed & accounted the books of *Iudith*, *Wiſdome*, *Eccleſiaſticus*, *Toby*, the *Machabies*, & all ſuch like doubtfull parts of Chapters of the old Teſtament, (as by neither the Iews before) nor in Chriſts time, nor in the Nicene & Laodicene Councels, nor ancient Fathers, (purpoſely ſetting down, and defining the Canons of holy Scripture) were euer receiued into the Canon and rule of Chriſtian Faith. Againſt this their deuiſed rule, it is moſt eaſily and manifeſtly ſhewed, that conſidering the Iewiſh Synagogue, (when it was the true Church of God) receiued not theſe bookes into their Canon, wee ought not to receiue them, hauing no new reuelations for them; nor no better warrant then they had: eſpecially conſidering, that the *Septuaginta* interpreters (who tooke vpon them to interpret all the bookes of Gods word, to *Ptolomeus*) neglected them Chriſt and his Apoſtles neuer cited any thing out of ãy of them, as they did out of the other Scriptures. And further the thrice reuerẽd Fathers of the Nicene Councell, and thoſe worthies of the Councell of Laodicea, (both which Councells, were celebrated in the Eaſt, nearer the place and time, where and when Chriſts Church, might beſt

[k] *Hieron. in Prolog. Galeat Epiph. lib. de menſur. Auguſt. de ciuit. dei. lib. 18. cap. 36. Athanaſ. in Sinop. Epipha. hære. 8. & 76.*

[l] *Con. Nice. & Laodic. in Cano. de Canonicis ſcripturis. Hieron epiſt. 10. & 115. Joſeph. contra Appio. lib. 1 Ruffin. de Simbol. Apoſt.*

beſt informe her ſelfe, which were the bookes of Sacred Scripture) reiected and caſhired them out of ſacred Canon of holy Scripture. Neither is there any new reuelation for them now, nor any iuſt cauſe why the Pope and Pontificians, ſhould be ſo eager to put them into Canon of Scriptnre, but for that they ſeeme in ſome places (contrary to the vndoubted Scriptures) to fauor ſome of their vaine and corrupt doctrines, as of Purgatorie, Praier, for the Dead, Merits of good workes, &c. As for * *Iudiths* booke in particular, I cannot but meruaile, how any one can thinke, that the holy Ghoſt would euer approue that decking and trimming vp of her ſelfe, for ſuch an impure and luxurious proiect, thereby to draw [m] *Holofernes* into an vnlawfull burning luſt, and concupiſcence of her. (if ſo they will teach and affirme, may I not heere charge their doctrine with affirming God to bee the approuer and Authour of ſinne, more iuſtlie then they charge *Caluin* therewith?) Was not that of the holy Ghoſt in [n] St. *Paul*, law and right, in *Iudiths* daies? (*Non ſunt facienda mala vt eueniant bona.*) Things that are euill, are not to bee done that good may come thereby. Beſides, it is too too apparent, that in the ſtory there are ſome vntruths, and vnreconcilable contradictions, which are clearelie againſt the other ſacred Scriptures. And therefore by euident conſequence it is to bee affirmed, that the booke is Apocriphall, and not of that vndoubted and certaine authority, which holy Canonicall Scriptures haue: by which onely (*Dogmata fidei*) articles of Faith are to bee decreed and tried; as the ancient Church euer beleft: from whoſe faith (becauſe faith muſt euer be the ſame) no Chriſtian can without hazard of Saluation depart.

Againſt the bookes of *Machabees*, many particular and vnanſwerable doubts might be produced: I will content my ſelfe with two or three. Doth not the Author of them, (I ſhould ſay, the abbreuiatour of *Iaſons* larger hiſtory, as himſelfe

* The contradiction betwixt the 5. chapter of *Iudith*, and the 10. is irreconcilable & ſo manifeſt that the ſame euinceth the author of the ſame booke, not to bee the holy Ghoſt who cannot lie. See courteous Reader how *Bellarmine* trauaileth to defend this booke from contradiction *Bellar. de verb. Dei. lib* 1. *c.* 12.

[m] *Iud.* 10. & 12

[n] *Rom* 3.

himselfe p professeth to be) against the faith and doctrine of vndoubted Scriptures, approue and admire the fact of q *Razias* murthering himselfe? doth he not craue pardon of the Reader, if he haue not answerably to the condition of a good r Historian, behaued himselfe? belike the holy Ghost who is not accustomed, nor cannot acknowledge himselfe nor his Scribes, to bee subiect to any humane errour, in writing thus, here left him; but not aboue, in the 12. Chapter of this s booke, where he mentioneth prayers and sacrifices for the dead, (and yet this by the helpe of false fingers also) and therefore he here, not there, craued pardon, if he had not arightly performed his office. Doubtlesse hee who will thinke the holy Ghost can craue pardon of man, as though he might be subiect to errour, hath little of the holy Ghosts grace in him. Which things considered with diuers other impossibilities against the truth of historie, I cannot be perswaded that t S^t. *Austin* and the Fathers of the Councell of Carthage, did otherwise approue them to be read then as a probable historie, contayning some good morall matter, if reade with u sobriety (to vse S^t. *Austens* owne phrase) but not as to receiue them into the Canon of sacred Scripture of Gods word. And if S^t. *Austen* may not bee thought to contradict himselfe, within the compasse of halfe a dozen of lines; some Manuscriber hath egregiously corrupted him: for x first, hee seemeth clearly and absolutely to affirme that they are not Canonicall, and proueth thereupon a truth, vpon which hee there discourseth, and presently he is made to say thus, that although the Iewes receiue not the *Machabees* into Canon, yet the Church of Christ receiueth them: but who smelleth not false fingers here? especially, if infinite like forgeries of Manuscribers be obserued. Further, I am more confirmed in my iudgement against these bookes, because y *Gelasius* a Pope of Rome, before any greater corruptions had deeply tainted that Church, did with a whole Synode in Rome (recounting a Canon of the Apostles for the same

p 2. *Mach.* 2.
q 2. *Mach.* 14.
r 2. *Mach.* vlt.
s 2. *Mach.* 12
t *Lib. de Ciuit. Dei.* 18. *c.* 36.
u *Cont. Gaudet.*
x *Aug. lib.* 18. *de ciuit. Dei. cap.* 36.
y *Dist.* 15. *cap. Sancta Romana.*

pur-

purpose) exclude the *Machabees* out of the Canon of holy Scriptures; and although the Canon beginning *Sancta Romana &c.* in which this exclusion was, be now so maymed and mangled that no man can iustly say, this part or line of it is found: yet [z] *Antonine* Archbishop of Florence, and a Saint in their Church, confesseth that he himselfe had read the exclusion of these bookes out of Canon of Scripture, in that decree of *Gelasius*, and according to the Canon of the Apostles there mentioned. All these things concurring out of Antiquitie, and the vndoubted Churches of Christ, with the authority also of some learned Pontificians their later Doctors, (and that of [a] *Tertullian* euer taking place in Christs Church: *Quod antiquissimum verissimum*, that which is most ancient is most true.) What may bee thought of that [b] congregation at Trent, who hath giuen equal authority to them with the vndoubted word of God? and haue accursed with their idle Anatheme, all those who shall with the ancient Church of the Iewes, the Nicene Councell (which S[t]. *Gregorie* esteemed as the Gospell) with the Laodicene reuerend Fathers, and almost all other ancient Fathers reiect them as Apocriphall? Doubtlesse, the curse of God, against the idle curses of men, may be iustly giuen vnto them; who [c] haue added the word of man to his word, and haue made the word of man equall with his most infallible and inuiolable word. ([d] *Imperet illis Dominus*) The Lord God reproue them. It is not possible, if these men had esteemed of the vndoubted Scriptures, as all the [e] ancient Fathers did, who euer required the writings of all men, to be examined and tryed by the certaine word of God, they would neuer haue coupled humane authority with diuine, and haue equalized them in one degree of truth: but they may bee excused in dealing so warily and politikely herein: for their desperate cause of Purgatorie fire, praier for the dead, &c. otherwise would to the ground with many like of their superstitious trumperies.

z *Anton. 3. part. summ. l. 18. c. 6.*

a *Tertull. lib. de præscript.*

b *Conc. Trident. Sess. 4.*

c *Apocal. vlt.*

d *Iud. Epist.*

e *Aug Epist. 71 ad Marcell. in prolog. lib 3. de Trin. Epist. 111. & Ep 166. ad Donatist Hieron. Epist 62 Basil. serm de fide plenis. me. Chrysost. in opere imperfect. homil. 49.*

The

The third Motiue.

BEsides the corrupting of the true rule of faith by adding the Apocriphall bookes, they haue also depraued the same [f] rule by their vnwritten Traditions, Anathematizing all, who shall refuse or disesteeme the same Traditions, and not hold them in equall reputation with Gods most vndoubted word. This rule of Traditions they hold to bee an vnwritten *Depositt*; left in the Romane Church, and kept inuiolably by her vntill these times; which if they can shew, what good Christian is there who wil not with reuerenced esteeme, receiue, or commend, whatsoeuer those most irreprehensible Founders of the Church haue deliuered, either concerning faith or Church discipline. But I must tell them (being thereunto vrged by manifest truth and reason) that it is not enough for them vpon their bare wordes, to affirme this or that is a tradition Apostolicall, or this, or that, is a doctrine Apostolicall; becaus it is now generally obserued through out all those Churches, which communicate with the Bishop of Rome, (no, though at such times when there was no notorious or famous Church on earth to oppose against her) and whereof no expresse beginning can bee shewed: vnlesse they can withall for such their Traditions, ascending vpwards euen vnto the Apostles times, or the dayes of their immediate Successours and Schollers, clearly and soundly deduct by graue testimonies of Ancient and Catholike authours, that such thinges were euer more or lesse obserued, and receiued as from the Apostles themselues, throughout the Church of Christ, if they will refuse this honorable triall of their Traditions, and stand only vpon this idle answere and defence, that the Church Romane now generally hath them, and there is no beginning of them to bee shewed; *ergo* they are Apostolicall: they shall shew themselues.

[f] *Conc. Trident. Sess. 4.*

ſelues to be meere wranglers, wilfully wedded to moſt corrupt errours, as I will moſt clearly demonſtrate. And herein I dare boldly challenge (being moſt confident of this truth) any Pontifician whatſoeuer, be he *Benedictine*, *Franſciſcan*, or *Ignatian*, to ſhew me ſome ancient ſufficient authority out of Councels or ancient Fathers, that whatſoeuer might be obſerued, or ſhould bee obſerued in the later times of the Romane Church, whereof no expreſſe beginning could be ſhewed, ſhould be therfore accounted Apoſtolicall, becauſe generally obſerued in her. [g] S^t. *Auſten* indeede is vrged by the Aduerſaries, to affirme ſo much of ſome vnwritten Traditions in his time, generally obſerued throughout the whole Church; but S^t. *Auſten* is miſvnderſtood, and his rule commonly cited not without corruption: miſvnderſtood, becauſe his rule is of ſuch Traditions, whereof although nothing is written in holy Scripture, yet they are mentioned in approued Authours, and Hiſtorians, more or leſſe from the Apoſtles daies till his times: beſides, great is the difference of 1200. yeares, (for ſo long is the time from S^t. *Auſtens* daies to vs) for carrying downe of Traditions from the Apoſtles; and in ſo many ages, many thinges vnapoſtolicall [h] might creepe into particular Churches, and conſequently into the whole, whereof no certaine beginning might be ſhewed.

g *Epiſt.* 118. *ad Ianuar.*

h See *Onuphr. Genebrard*, and *Platina. ſupra pag.* 3.

Againe, S^t. *Auſtens* rule is commonly miſ-cited. For whereas that Father writeth thus in effect in his Epiſtle to [i] *Iannarius*: If the authority of diuine Scripture preſcribe in any of theſe rites and ceremonies, what is to bee done: I anſwere, there is no doubt to be made, but that wee muſt doe as we reade; the like I ſay, if any of theſe rites which we obſerue, and the whole Church throughout the world at this preſent time obſerueth: for to diſpute that we ſhould doe otherwiſe, were inſolent madneſſe: but the Aduerſaries commonly when they cite this place, leaue out firſt what he writeth in the beginning of the ſentence, touching the authority of Scriptures. Againe, they leaue out commonly

i *Epiſt.* 118.

I cite not the expreſſe words of the Father becauſe editions are ſo different, but all haue thus in effect.

monly those words which restraine his meaning to his daies. And in Saint *Austens* time, it is manifest, that the Christian Churches were not so diuided, as since his times they haue beene, and withall, that a little before his time, the generall Councels of Nice, and Sardica had ordered most things, and brought many things to light, and yet notwithstanding this rule, it is well knowne, how Saint *Austen* complained against multiplicitie of rites, and ceremonies, brought into diuers particular Churches in his daies; wherewith the Christians were more heauily clogged then the ancient Iewes had beene vnder *Moses*: which if it were euer true, then it is now amongst the Pontificians most true, who haue from their Popes, some 1000 of rites, and haue also innuerable lawes, binding vnder the censure of their curses, and heauiest excommunications, and so frequently that a man may iustly suppose that there are few of that profession, who are not more or lesse touched by their lesser or greater excommunications, his holinesse onely excepted, who will be bound to no lawes, no not to those which he sweareth inuiolably to keepe: he being indeed, that ἀνομος, *exlex iniquus*, outlaw, which Saint [k] *Paul* hath prophecied should sit in the Temple of God, as I will more fully declare hereafter. But I will demonstrate, that there are diuers practises and customes obserued throughout their Roman Church vniuersally, whereof no beinning can be shewed, & which themselues wil not dare to affirme to be Apostolicall, and so their rule by their owne confessions shall to the ground. First, is it not an vniuersall (though impious) practise throughout the Pontifician Church to paint God the Father in the forme of an old man, and God the holy Ghost in the forme of a Doue? by the same, not onely to represent two persons of the most inenarrable and inexpressible Trinitie, but also by the same, and in the same, to adore and worship those two infinite Persons; what will they, or can they shew me, when this custome precisely began? No I wis: what? must it

S. *Aust.* in the same Epistle pronounceth, that Christ instituted very few ceremonies. *Epist.* 118.

It is not credible to what number their Excommunications are growne since their tyranical vse of them. See *Nauar. Man. cap.* 27. *num.* 50.

k 2. *Thes.* 2.

therefore, be a tradition Apostolicall? it were impudencie, or meere ignorance so to affirme: and I thinke there is none of them as yet so shameless, as to affirme it. Nouell I am assured it is, vtterly forbidden by the ancient Fathers of the sixt[l] generall Councell, reputed an impudent thing by worthy *Iohn*[m] *Damascene*, (reputed a renowned Saint in their Church and a famous Patrone for the vse of other Images) and by their Italian[n] *Polidore Virgil* accounted meere folly: and which of their own men[o] commenting vpon the fourth of *Exodus*, do not more or lesse condemne it? and yet, now the present Romane Church is so generally infected thereby with the leprosie of superstitious Idolatry, that no man whose heart is zealous of Gods honour, cannot, seeing it, but lament therefore.

l *Sinod.6.Cano. 82.*
m *Damas. Orthodox.fid.lib.4. cap 17.Sinod. Nicen. 2. act. 4. 5.6.7.*
n *Polid.lib.de inuentor.*
o *Abulens.Lira Aly.*

Of this kinde also is the prostrate adoring of the Crucifixe it selfe vpon good Friday, generally obserued throughout the Romane Church. Can their best antiquarie amongst them shew me a beginning hereof? no God wot: what is it therefore a tradition Apostolicall? shame will not suffer them to affirme it. To this I adioyne their most Catholike and vaine custome of adorning their Images (like as the old Paynims adorned *Venus*, *Iuno*, *Ceres* their vaine Gods Images) with rich attire, imbrodered garments, and robes vpon their massie bodies, crownes of gold vpon their stony heads, rings vpon their marble or wodden fingers, bracelets of Amber or Pearle vpon their wristes, rich Iewels of Pearle and precious stones hanging about their neckes, downe euen to their shining and lasciuiouslike breasts; drawen by the painters rather to giue occasion of impudike thoughts then religious cogitations: Of this their prophane and heathenish custome, in their most religious places, can they precisely shew me a beginning? no I warrant you: belike therefore it is an Apostolicall tradition? so to affirme, I could account it no lesse then blasphemie. At least (if it will please the Ladies amongst the Pontificians to heare with patience) it is no tradition Apostolicall,

ſtolicall, that their ſacred Images are often trimmed with the rayments of ſtrompets, a thing very frequent in other countries (like as in England, where very often their *Prieſts *Maſſing veſtiments are framed of the petticotes, kirtles, or gownes of ſuch perſons: whereof ſome are not of the beſt fame) ſo loathſome a thing, that doubtleſſe if their images which they adore, had ſenſe, they would exclaime againſt the abuſe thereof, and cry fie, fie. Theſe Romane cuſtomes ſo vniuerſally obſerued doth any man once imagine to be Apoſtolicall? Reade two of Saint p *Gregories* epiſtles read q *Epiphanius*, read *Thraſius* the Patriarks diſcourſe in the ſeuenth ſynode, at Nice, Saint r *Auſten* vpon the Pſalms and you will vnderſtand, what manner of Tradition, the vſe of God the fathers image and the adoration of images is. But hereof more anone.

* This is a cuſtome ſo frequent and ſo common in England that no Prieſt who hath either ſhame or honeſtie can denie it.

p *Greg. Epiſt. ad Secundin. & Epiſt. ad Seren.*

q *Epipha Epiſt. ad Johan. Hiero.*

r *Augu. in Pſal. 113. & de fid. & Symbol.*

Againe, touching their vniuerſall and generall cuſtome of receiuing of the Sacrament vnder one kind, as ſo onely neceſſary, ſo onely ſufficient, ſo onely commaunded for a mans whole life; can they ſhew me an expreſſe beginning thereof? no God wot: what? muſt it be therefore a tradition Apoſtolicall? I will not deny, but that perhaps, ſome ancient particular Churches, might ſometimes practiſe in one kind, and yet moſt of their examples, which they bring for that purpoſe, are either of counterfeit bookes; or elſe little to the purpoſe: but I denye, (and challenge the Aduerſary to prooue the contrary) that euer any Ancient Apoſtolicall Church held it ſufficient, as onely neceſſary, onely commanded to receiue the Sacrament in one kind for a mans whole life: They bring ſome places of ſ Scripture for this purpoſe. But firſt, if the places proue their vſe, then it is not onely a tradition, but a written truth. Againe it is as manifeſt as the ſunne, that thoſe places they bring, doe proue as well againſt them, that their Maſſe may bee vſed in one kind, & the Sacrament conſecrated in one kind, which they deteſt as the greateſt impiety and ſacriledge, making the ſacrifice to conſiſt moſt intrinſecally and eſſen-

ſ *Luc. 24. Act. 2. & 20.*

tially in both kindes that no Pope can dispense against it. Again, [t] their beleefe touching the assumption of the blessed Virgin Maries body, (at whose due honours I greatly reioyce, and beseech Iesus her sonne, and Sauiour, euer to indue me with a reuerent respect of her greatnesse, and her blessings aboue all Women) is it not generally receiued, and the feast thereof vniuersally practised, throughout the Romane Church? And is there any one who can shew the time, when this beleefe began? no God wot: What? must it bee therefore a Tradition Apostolicall? nothing lesse. [u] *Baronius* his Doctrine will ouerthrow that Tradition.

t *Rhemist. in ca. 1. act. Baron. annalib. anno 48. Christ num. 17. Zuares Jsingr. Catherinus alij.*

u *Baron. anno Christ. 48. num. 9 12. & 13.*

The [x] Rhemists in their annotations vppon the Acts of the Apostles, endeuor to proue it out of a counterfeit booke of *Dionise* of *Areopage*, *Saint Pauls* scholler, and they are not therewith content vnlesse they may abuse egregiously the same booke also, by their manifest and wilfull corruption: for they dare affirme that S^t. *Dionyse* in that [y] booke, reporteth that he himselfe heard the melodious singing of Angels, at the Virgins monument, which lasted for three daies together, a thing no where to bee found in that book. Again, they affirm that *Dionyse* of *Areopage* was present at the Virgins departure, which hapned as themselues [z] deliuer, the 48. of Christ. And yet withal they auouch that *S. Paul* came not to *Athens* til the 52. of Christ; where and when S. *Dionyse* was with *Damaris* [a] conuerted: so that by their contradictorious account, Saint *Dionyse* was conuerted, and made a Christian, and presently also at the blessed Virgins death; before his conuersion. Thus the Rhemish lights of the English Pontificians, are caught in their folly, when of late I obiected this wilfull corruption, and mayne contradiction of the Rhemists to a certain graund [b] cheefetaine in this place where I now am; I had onely a kind of tush for an answere, with this graue epiphoneme, it is an ill bird that beraieth his owne neast, might not I more iustly inueigh against such seducers of youth, who by such deprauations, seduce their young Frye, and beray their young birds

x Annotations vpon the first of the Acts verse 14.

y *Dionis. lib. de Diuin. nomin.* the Rhemists cite it *Epist. ad Timoth.*

z Their Table of S. *Paul* and *Baro.* affirmeth *anno Christ* 52.

a *Acts* 17.

b *I. C.*

birds in the neasts of their seminaries; where they must take all vpon trust euen as their masters shall please to dictate vnto them: and be you most assured, they shall heare nothing that shall iarre from the Popes behests, and Romane Churches practise, whose Souldiers they are, trained to fight his battell or holy quarrel as * *Saunders* calleth it.

* *Sanders* in his Letters to an Irish Gentleman.

Againe, concerning the vniuersall practise, of eating of bloud, and strangled meates, throughout the Pontifician Church: can they precisely tell mee, when the same began? no in sooth: what is it therefore a Tradition Apostolicall? aske the Apostles, and whole Church of Hierusalem concerning this Tradition, who decreed by expresse [c] Canon, that Christians should absteine from things immolated to idols, from bloud, from strangled meate, and fornication: Loe here is a custome generally obserued, no beginning thereof to be found, and yet no tradition Apostolicall.

c *Acts* 15.

Further it is manifest, that the vow or promise of Chastity, is [d] not by Gods institution either in the olde, or newe Testament, annexed to priesthood or Episcopacy, and yet as euident it is, that now it is generally obserued throughout the pontifician Church, (to promise chastity but not to keepe it) and, can any pontifician shewe mee, when the custome of adioining of the promise of chast life to priesthood, and other holy orders, begun? no I wis: (some attributing it to *Siricius* Pope, others to *Gregory* the first: others to *Gregory* the second, others to *Gregory* the seuenth,) and what? must it be therefore an Apostolicall tradition? The Apostles will tell you, in one of their Canons, where they haue thus decreed. [e] Let not a Bishop or Priest by any meanes vnder pretence of Religion, cast off his owne wife, but if he shal cast her off, let him be excommunicated, and if he perseuere, let him bee deposed: thus they. This their tradition, they learned not of [f] *Ignatius* nor [g] *Leo* the first Pope, nor out of the sixth Generall Synode, nor the Councell of *Gangres*, nor out of the first Councell of *Toledo*: out of which *Gratian* [h] relateth a Canon the seuenteenth in

d *Thom. Aquin. 2. 2. q 88. Durand. lib. 4 Dist. 35 & 37. aly Scholast. c. communiter ibidem. Sotus de iure & iustitia. lib. 7. & Petrus de Soto in institut. sacerd. lect. 5. Valentia. de Celibatu. lib. 2. Scotus 4. dist. 37. Caiet. quod 1. q. 12. See S. Athanasius Epist. ad diacont Synesius Epist. ad Euoptium. Polid. lib. de inuento. 5. Alphonsus a Castro. verbo. sacerdot. heref 4. Euseb. li. 4. ca 23. Niceph. lib. 4. cap. 55.*

e *Can. 6.*

f *Ignati. Epist. ad Philad. Ip.*

g *Leo Epist. 85.*

h *Dist. 34. Can. is qui non habet.*

number that he who hath not a wife, must or may haue a concubine, vnlesse those fathers thought a wife or a Concubine necessary for the laickes only in that hot climate, but were perswaded sufficiently, of the Continency of their Clergy (if so, out alasse, how is Spaine now become so re-retrograde?) and therefore the permission for concubines in steed of wiues excuseth not them: yet by their leaue (curteous Reader) I cannot but thinke that the like merry custome with that which [i] *Clemangis* recordeth, is some occasion out of this Canon: to wit, that the people were so perswaded of their Clergies incontinency, that in many parishes they would not otherwise accept of their Priests, vnlesse they had their concubines, thereby as they thought prouiding for the chastity of their wiues. And truly if they would but seriously consider, what turpitudes, impunities, nefarious and abhominable lusts, haue repleated the Romane Clergy, both religious and secular, they would haue little cause to bragge of this their Tradition Apostolicall: but this surely is as much Apostolicall as that their other, most friuolous, and irreligious vse, of their hallowed graynes, meddals, &c. the which as they are generally obserued; receiued and beleeued throughout the whole Pontifician Church, so it is as manifest, that they are meere nouelties, without any seeming shew of Antiquity at all. And yet, as nouell as they are, to find out the precise beginning of them, it would trouble their best Antiquary. Let any one of them do it, and he shall weare the Lawrell bough for his paines.

[i] *Lib. de præsul. simoniacis.*

Their vniuersall vse, of their round Wafercakes, (which they vse, in their most religious seruice at Masse, and for their consecrations) will they call them Apostolicall? who would not laugh thereat? and yet very nouell they are, although no expresse beginning of them can be shewed by any aduersary. What said I? no expresse beginning of them? yes, the Author of the Roman order, (as *Cassander* in his Liturgick reporteth) at the beginning & bringing in of them

into

into the Church, greatly complaineth against them, because insteed of great loaues which were offered before by the people, now such scraps (to vse his words) were brought, and offered. Doubtlesse, when Idolatry grew ripest, and the eleuation most frequent, then came in the round wafers, for in all antiquitie there is no other mention made of other bread of the Eucharist, then such as good Christian women made at home, & brought with them to the Churches to be offered and distributed: Whereof themselues also tooke part at the holy communion, and carried also part away home in cleane linnen cloathes to receine at conuenient times as *Tertulian* [k] reporteth, whose saying the Papists abuse.

It is very probable that Roundwafers and eleuation came into geather, but it can not by any Pontifician whatsoeuer be specified when they precisely were brought in, although *Gemma.anime* seemeth to bring them in aboue a thousand & a hundred yeeres after Christ. *Gem. an.cap.29.* some cite idly a sentence out of *Epiphan.in Ancorat.* for this purpose.

k *Tertul.lib.2. ad vxorem.*

Such is also their obseruations of Lent, as it precisely consisteth of fortie sixe daies of fast and abstinence, containing Sundaies and Feries, and I challenge any aduersary to shew me a beginning of such a precise Lent of sixe and fortie daies. They cannot doe it. What? must it be therefore in this precise fashion a tradition Apostolicall? who would not smile thereat to heare of such a tradition? who haue read [l] *Eusebius*, *Socrates*, *Zozomenus* three ancient Historians well acquainted with the Lents of the Primitiue Churches, who doe so differently distinguish the different obseruation of Lent, in diuers Apostolicall Churches of the East, and West, that whereas Saint *Hierome* and Saint *Ignatius*, affirme that the fast of Lent or Quadragesme is a tradition Apostolicall; they must not be vnderstood of the precise fast of forty daies, or sixe and fortie daies abstinence vsed by the Romanes, but of some certaine set fast, before the holy feast of Easter, which was diuersly obserued according to the diuers acceptances, of the Catholike and Apostolicall Churches of those times: Heare Saint *Austen* much for this purpose clearly pronoūcing. If you [m] aske my opinion concerning this matter of fasting, I finde in the writings of the Euangelists, and the Apostles, and all the new Testament, that we are commaunded to fast: but what daies

l *Euseb.lib.5. hist.cap.24. Socrat.lib.5.ca.21 Zozamen.lib.7. cap.19.* See *Niceph. lib.11.cap. 34.& 35.*

m *August.Epis. 86.ad Casul.*

daies must we fast, and what daies we must not fast, I finde it not determined by any commaundement of Christ or his Apostles. Thus he. I haue beene very large, (courteous Reader) in producing many instances, to shew that rule of theirs to be vaine, vpon which their traditions are built, to wit, that whatsoeuer the Romane Church generally obserueth, whereof no beginning can be shewed, that must needs be a tradition Apostolical, infinite like instances might be made, yea and most iustly and soundly in all such rites, lawes, customes, and articles of faith, which they teach contrary to the true reformed Churches. But I haue heere produced so many, that I thinke my selfe to haue beene too carefull in proouing that which otherwise of it selfe is most cleare, but seeing, the life of the Romane religion, resteth vpon traditions (which they pretend to be Apostolicall) ouerthrow them, and downe must all that same religion, as a learned Priest lately in this house acknowledged to my selfe, being vrged thereunto by force of argument, and euidence of truth. And so to conclude these my Motiues about their idle rules of faith, the Christian Reader, who is carefull of his owne saluation, and giueth obedient eare to that propheticall light of Gods sacred Scriptures, (expounded by the ancient Church) which Scriptures Saint *Peter* [n] preferreth aboue that vision, which he and his brethren had of Christ in mount Thabor: he cannot but easily obserue, what consequences are likely to follow out of three such corrupt Rules of faith as are in request amongst the Pontificians, to wit, infallibility solely, and onely in the Popes definitiue iudgement, authority of Apophricall Scriptures, and the vaine authority of their traditions, pretended to be Apostolicall, where as they are nothing lesse. The aduersary will for the validitie of these rules, stand vpon the authority of their present Romane Church, which hath receiued them, of which their defence conformably to all antiquitie, and ancient Fathers, (who taught otherwise,) we must also conformably to their proceedings, search out

[n] 2. Pet. 1.

of

of Gods word, whether the Church of which they bragge so much, be the true Church. Succession in Sees onely will not suffice, as by their owne confession is manifest in the Churches of Antioch, Alexandria, Constantinople &c. but there is required also succession in doctrine according to Gods word, by which triall must be made of all Churches, and of all doctrines, and all after-traditions, to which if they be not agreeable, without perill of damnation they must not be receiued, and this is the most expresse doctrine and faith of Saint *Austen* in o sundrie places, yea of *Bellarmine* p himselfe, (though as it may be thought) he not very willingly confesseth this truth. Other means, saith he, may deceiue, but nothing is more certaine then the Scripture, and therefore by confession of all, both ancient and moderne writers, the triall by Gods word is most firme and assured.

o *August. lib. 1. de doctrina Christiana. cap. 37. lib. de vnitate Eccles. cap. 2.* but *cap. 16.* so clearly that I do suppose no Pontifician Priest dare scarce read, that Chapter to his family.

p *Bellarm. lib. 2. de verbo dei. cap. 2. Basil. serm. de fide.*

The fourth Motiue.

The fourth Motiue.

THe fourth Motiue, and that very effectuall with me, is, that transcendent power, both in all temporals and spirituals, which later Popes contrary to Christs institution and practise of holy Primitiue Popes, challenge, and which the Romane Canonists, and Cardinals ouer-liberal of that wherwith they haue nothing to doe, doe flatteringly th..ust vpon their Romane Monarches. In spirituals he challengeth, and they grant vnto him, to be the onely supreme, and immediate Pastor ouer Christs flocke, so that looke how ample, and immediate Christs iurisdiction for saluation of soules was, so is his; he glorieth in that title, and they giue it him, which q S. *Gregory* so much detested as the very badge of Antichrist, he will in the gouernment of Christs flocke haue no Peere nor Colleage. He is content to be honoured with that title,

q *Greg lib. 4. epist. 38.*

yea, and aboue that ambitious title, the which *Constantius* the Arian required, for he was content with (*numen nostrum*,) our power or diuinitie, but the Pope can willingly accept of (*supremum in terris numen*,) the supreme and highest diuinitie or power vpon earth. O ye heauens be astonished, and euerlasting gates be desolated, the pretended only Vicar of Christ, the successor in some sort of that poore fisher, who [r] gloried, in that he had neither gold nor siluer: must heare, and that from renowned [*] *Stapletons* mouth, the Spanish kings professor in Louane, & the English Pontificians chiefe champion, thus: thy supreme diuinity vpon earth; iust God, how more iustly may we lament, with those words (of Saint *Gregory* against *Iohn* of *Constantinople* for his extraordinary fasting surnamed (*Ieiunator*) the faster,) [s] O alasse, all things that haue beene forespoken, are come to passe; the King of pride is at hand, and that which is a wickednesse to be spoken, a whole Army of priests is prepared for him; because those serue the proud necke of elation, and pride, who haue beene set to giue example of meekenesse and humility. Thus that Father in those times, when the mysterie of iniquity began to worke most apparantly in the Patriarke of Constantinople; but appeared more clearly in one of his next Successors, to wit, *Boniface* 3 who emulating the Constantinopolitan Patriarks for their pride, obteined of *Phocas* that hatefull and traiterous vsurper rather then Emperour, to decree by constitution, that the title of Vniuersall Bishop, should for euer after belong and be giuen only to the Bishops of Rome: this is a matter vndoubted of by auncient [t] Historians, and yet perchance, this *Boniface* did not assume by that title, so much vnto him as these latter Popes doe, (to wit) to be immediate pastors of all the whole Church, comprehending all Patriarkes, Bishops, &c, or that, there is no power nor iurisdiction in any Prelate, or pastor of the Church whatsoeuer; which is not dependantly from them and of them; so that they can and may peremptorily call to their court all causes greater or smaller

r *Act.* 3.

* *Præfat. ad Grego.* 13. *in principia doctri-*

s *Grego. lib.* 4. *ep.* 38.

t *Sabel. Ennead.* 8. *lib.* 6. *Platin. in Bonifac.* 3. *Otho. lib.* 5. *Paulus. de gestis Longobard. Marianus anno. Dom.* 608. *Duerenus. de sacris Ecclesiæ ministris. lib.* 1. *cap* 10 *Abbas in Phoca & pœne omnes aly Sigebert. Regino Luitpran. Anasta. Baron. annal. ad annum.* 606.

ſmaller, and according to courſe of law, or otherwiſe, finally, and * vnappellably ende, and determine them: and if any either Emperour, Prince, Prelate, or Vniuerſity, would offer to appeale from any of their ſentences, (though moſt exorbitant and tirannicall) they ſhould thereby deſerue to bee curſed with Bell, Booke, and Candle. I cannot thinke that in *Bonifaces* time the Romane Biſhops were growne to that height of Antichriſtian pride that was left for later times, when the Diuell was to be let looſe after the thouſand yeeres of his binding. Notwithſtanding he challenged by *Phocas* his conſtitution to be only called, vniuerſall Biſhop of the Church, againſt which title Saint *Gregory* ſo vehemently and Chriſtianly exclaimeth in [u] diuers Epiſtles: teſtifying and demonſtrating moſt plainly, that that Antichriſtian title robbeth all Biſhops of their honour, and maketh that the Aſſumer thereof ſhould bee reputed Antichriſt. This being ſo in this Auncient Father, how durſt D. *Stapleton* [x] that renowned Profeſſour of diuinity endeuour to make Saint *Gregory* ſpeake againſt himſelfe in this very epiſtle; and out of him labour to proue the preſent Romane ſupremacy, and Monarchy, which that Father ſo much deteſted? Whereas [y] S. *Gregory* in a learned diſcourſe writing againſt the Patriarke of Conſtantinople *Iohn*, who claimed to bee vniuerſall Biſhop of the Church, and had procured *Maurice* the Emperour to write to Saint *Gregory* for the ſame purpoſe: ſheweth that Chriſt is onely head of his Church, and that there is no other head but hee, adding much to that purpoſe, he adioyneth thus: *Certe Petrus Apoſtolus, primum membrum ſanctæ, &c.* Certainly, *Peter* the Apoſtle, the firſt member of the holy Vniuerſall Church, *Paul*, *Andrew*, *Iohn*; what elſe are they but heads of particular people? and yet notwithſtanding, they are all members of the Church, vnder one head, and that I may bind vp all within a ſhort compaſſe of ſpeech, the Saints before the Law, Saints vnder Law, Saints vnder Grace, all theſe perfiting one body of our Lord, are all placed in the

* *Iudicare &c.* to iudge and decree whether it be neceſſary to depoſe a Prince belongeth to the Pope, of whoſe iudgement, whether it be right or not, no man may iudge. *Bellar. contra. Barcl. ca. 12.*

u *Greg. lib 4. ep 32. 34. 38. 39.*

x *Staple. principi. doctr. lib. 6. cap. 7.*

y *Lib. 4. epiſt. 38.*

members of the Church, and no one would euer haue himselfe called vniuersall. Thus farre hee, with much more in that Epistle, the which whosoeuer shall reade, if hee respect Saint *Gregories* authority, confirming his doctrine also out of Scriptures; it is not possible, hee should beleeue the present Romane Monarchy. How then (thou wilt demand) can Doctour *Stapleton* find any thing in this very Epistle, for the Popes exorbitant supremacy? he hath found somwhat, yea & in this very sentence by me cyted; but he hath vsed a certaine figure called of addition, by thrusting into the text, (as he citeth it) the word (*Petro*) *Peter*. And maketh Saint *Gregory* speake thus. Truly, *Peter* is the first member of the Vniuersall Church, *Paul*, *Andrew*, and *Iohn* what are they else, but of singular flocks, heads, and yet all vnder one head *Peter* are members of the Vniuersall Church. Thus hee. Some Dowists and precise Pontificians will perhaps say it is not possible, that learned *Stapleton* should so corrupt this auncient Father, let such take paines to examine[z] and then iudge as they find. I could shew also how he corrupteth by subtracting, but that vpon some other occasion. I must needs confesse, when I reade this egregious corruption in him, that I resolued neuer to trust Pontifician doctour againe without triall, citing any sentence for the Popes monarchie. It is not imaginable, what supposititious books haue bene obtruded vpon the world to support this declining Monarchy; but (*ruet*, *ruet*) it will fall, it will fall: and God graunt it may rather be ruinated (*Lino*) as an auncient Sibile prophecyed, that is, with paper (to wit) learned books, rather then with fire, sword, famine cold, as the *Sibill Delphicke* prophecied vnder *Romulus* raigning and Rome triumphing, and according as Saint *Iohn*[a] hath fore-prophecied in his Reuelation.

I cannot now stand prolixly to ouerthrow[b] this ambitious Monarchy of the Popes by the decrees and constitutions of auncient and later Councels of Nice, of Constantinople, the first and eight of Chalcedon, of Sardica, Carthage

z *Grego. lib 4. epist. 38. Staple. principia doctrina. lib 6. c. 8.*

a *Apoc. cap. 18.*

b See for this purpose *Cusanus concord. Cathol. lib. 2. & ca. 20.* and *Euseb. lib. 5, hist. cap. 25 & 26.* especially consider how the Councell of Chalcedon in the 16. action did most resolutely oppose against the Pope, & their decree hath preuailed.

thage, Conſtance, Baſile, and by vniforme conſent & practiſe of the Greeke Church, I will therefore heere onely adioyne ſomwhat concerning the other branch of this my motiue, to wit, the Popes arrogant, and preſumptuous claime [c] ouer Princes, and kingdomes, wherin he aſſumeth that honour and power which was neuer giuen him by Chriſt, the myſterie of which iniquity hath wrought ſo powerfully in theſe latter Popes, to fulfill the prediction of [d] Saint *Paul*, that the Romane Empire according to the expoſition of the ancient [e] fathers was not to be taken away vntill a certaine Antichriſt ſhould come (I ſaid a certaine Antichriſt, not becauſe, there ſhall bee onely one in number or perſon; but to diſtinguiſh him from ſome other kinds of Antichriſts deſcribed in ſome places of the Reuelation and other parts of holy Scripture) but then at his comming the empire muſt (*De medio fieri*) be done or taken out of the way, but whether it ſhall be taken out of the waie, by the direct meanes of Antichriſt or not, the Scriptures do not expreſly affirme it: ſome of the Fathers, yea the Rhemiſts, doe incline to thinke ſo; and doubtleſſe it is moſt probable that the holy Ghoſt meant ſo, becauſe he maketh the ſtanding of the Romane Empire, to be a let, and hindrance againſt the comming of that man of ſin Antichriſt which [f] is here propheeied by the Apoſtle: the which thing if it be true, it cannot poſſibly be auoided, but that the later Popes be that Antichriſt, of which the Apoſtle heere foretelleth, who mounted not to their perfect height of iniquity vntill the Romane Empire was made out of the way; which was done by them, as I will anone ſhewe. For my part I doe very reſolutely affirme that whoſoeuer ſhall haue taken the Romane Empire out of the way, and ſhall haue made himſelfe the direct or indirect ſupreame Monarch of the world, and withall, ſhall ſit in the temple of God, that is, ſhall challenge onely to ſitte without peere, and equall in the vniuerſall Church of Chriſt to Teach all, Gouerne all, Cenſure all, Command all, and neceſſarily

c *Bulla. Pij. 5. in Elizabet. Clemen 7. in Henri. 8. Clement. 8. in Henric. 4. Franc. Sixti Quinti. &c.*

d *2. Theſſ. 2.*

e *Auguſt. 20. de ciuit. 19. Tertul. lib. de reſurrect. carnis. Hieron. epiſt. ad Algaſiã. q. 11. & in Danielem. Aeneas Siluius. lib. de ortu Roman. Imperij. Irenæ. Theod. Bellarminus lib. 3. de Roma. Pont. Ribera. Viegas in Apoc. Chriſoſt. Amb. Theoph. Primaſ. in 2. ad Theſſal. 2.*

f *2. Theſſ. 2.*

not to be taught censured or corrected by any whatsoeuer, that this must needs be the man of sinne, the sonne of perdition, the outlaw or man without law, who extolleth himselfe, aboue all that is called God (marke extolleth himselfe) or that is worshipped. Now whereas it is manifest that the Popes by their practise and decrees doe challenge the later, to wit the spirituall Monarchy, and vniuersall supremacy in the chaire of Gods temple; yet they haue not perhaps professedly by decrees challenged, to be the supreme direct monarchs of the whole World in temporals. I said perhaps, for the decrees g of certaine Popes, make mee thinke there wanteth no good will but onely meanes, and possession; which their Canonists and Ignatians labour a pace in euery place where they can finde footing, by their preachings, secret conferences, and bookes to procure vnto him. And consider this, what bookes are with more fauour receiued, printed, and published at Rome, then those of this stampe, and kinde? For this respect, *Pesantius*, *Bozius* and such like shal be cherished there *Bellarmine* in the time of *Sixtus* the Monarch of the world (who had deuoured England in his vaine Pseudopropheticall hope) *Bellarmine* (I say,) because hee applauded not the Papall Monarchy of *Sixtus* but wrote against it, found no fauour but was glad to auoid Rome, for feare of frying but h now, by endeuouring to bring the Monarchy of christendome vnder the Popes command, with the distinction of indirect & direct, he hath profited so much that hee hath purchased a Cardinals hat, the next steppe to the Romane Monarchy it selfe, the which if he euer obtaine, doubtlesse he will speake as *Sixtus* did; for as his doctrine is much changed from that it was in *Sixtus* time, so doubtlesse if he proue Pope it will * come to greater perfection. i Cardinall *Baronius* good God, how he trauaileth as though he were with child, to bring forth this Monarchy throughout his Annals! and *Augustinus Steuch.* more earnest then he,

The Popes extoll themselues, neither the triple crown, nor adoration was first freely giuē but exacted by themselues.

g *Alexander* the 6. his decree of diuiding the East and West Indies which he pretendeth to doe *ex plenitudine potestatis*, and *gratuito* out of the fulnesse of his power & frankly. *Bonif.* 8. his decree *vnam sanctā*, and his Epistle to Kng *Philp* the faire, a king of France. *Leo* 10. as *Petrarch* reporteth him, *lib. de rebus memorandis*, gaue the kingdome of Saracens to *Sanctius*, who requited him with the Caliphship of Baldach.

h *Bellar.* against *Barkley*, and his answer to a Venetiā Doctor. *Sæpissime. & de Rom. Pon. l. 5. c. 6*

* *Honores mutant mores.*

i *Baron. in annalibus sæpissime. Steuch. lib. de donat. Constant. Bozius, alij.*

he, (if it may be) how carelfully doth he record Diplomes and Charters, by which the Popes challenge the direct and supreame Soueraignties ouer most kingdomes of the West! as of Spaine, France, England, Ireland, Hungary, Norway, Sicily, and of which not? but such baubles I passe ouer & the trying of those Charters I put off to those whome it concerneth, I will onely a little examine, how this man of sinne, that sitteth in the Temple of God, is saide to sit in Gods Temple, doubtlesse it cannot otherwise bee well vnderstood, then of some principall part of the externe and visible Church of Christ: there beeing no other temple of God, of which it may with any probability bee expounded. To expound it of the Temple in Hierusalem, were very incongruous, yea impossible; cõsidering, the same is destroied and that the desolation thereof shall continue til the end as [k] *Daniel* the Prophet hath foretold; yea and Christ himselfe seemeth also to haue [l] foretold so much: to say, that Antichrist when he commeth, shall reedifie the Temple of Hierusalem in the same place where that of *Salomon* stood, and it therefore to be called the Temple of God, by the Apostle, is too too improbably and idlely said: with as much congruity, as to say that the turkish moskyes in Constantinople are the Church of God because standing in the same places and within the same materiall walls in which once the True and onely God Iesus Christ was worshipped. The Pontificians would be offended to heare their Church of the blessed Virgin Mary and all the Martyrs in Rome, to be now called the Temple of all false Gods, because it was so once called by the name of *Pantheon*. Besides; if wee will beleeue the Rhemists, & * *Leonard Lessius* in his laborious and demonstratiue booke of Antichrist, we must think that Antichrist when he commeth shall worship no God: a toy: for if so, how then shall he be thought, to build a temple to the true God? what? Worship no God, and yet build a Temple to the true God? a Paradoxe. But most cleare it is and to me it hath beene often confessed by diuers learned Papists

k *Dan.9. Hieron. ibidem.*

l *Math.24.* In the time of Iulian the Apostata when the Iewes attẽpted to haue reedified their temple in Hierusalem, they were miraculously letted by God, a tokẽ that the same shal neuer bee reedified. *Baronius* his *Annals in Iuliano. Theod Socrates. lib.3.*

* The substãce of *Lessius* demonstrating book, cõsisteth in that h[e] confoundeth diuers predictiõs concerning the states of diuers enemies of Christ and diuers calamities of the Church to the imagined 3. yeeres and a halfes raigne of one singular mã Antichrist.

Papists that Antichrist is said to sit in the Temple of God because he shall vse a tirannical, proud, vsurped imperious gouernment in the visible Church, excluding the society & paritie of any other in that vsurped office of his, changing that forme of gouernment, which Christ left in his Church, and by tiranny seeking to draw all to himself,[m] as the Rhemists themselues affirme. But that this Antichrist of which Saint *Paul* speaketh shall sitte in the visible Church of Christ (visible I said, for so they are to be expounded) diuers auncient[n] Fathers eyther expresly affirme, or by most euident consequence, it is deduced out of them. *S. Austin, S. Ierome, S. Gregory* and others expresly, *Cornelius Mus.* seemeth to affirme so much, although hee dare not speake it expresly; *Athanasius* also agreeingly with *Hilary*, and *Lucifer Calaritane*, make therefore *Constantius* the Arian Emperour Antichrist, because he assumed to himselfe all rule tiranically in the Church, and against Church-men. Saint *Bernard* not farre from this conceit, where hee chargeth the Church-men for seruing Antichrist. Saint *Gregory* is most cleare, for otherwise how vnworthy an argument were it in that Father, to call *Iohn* of Constantinople Antichrist, and the Title of Vniuersall Bishop Antichristian, if Antichrist when hee should come, was not to bee either a Bishop, or not to challenge any such vsurped power, or any such name. A long while King *Henry* the eight, & Queene *Elizabeth* both of renowned memory were certaine Antichrists with the Pontificians, in respect they challenged the titles of cheefe Gouernours, in the Church of England, the sense whereof being now sufficiently explaned, and by the same made euident, that they require no more, then what their predecessors had, and vsed, though not with the name of Heads, or cheefe Gouernors: yea made so plaine, that

m *Annotation. in 2. ad. thes. 2. an. 5*

n *Aug lib. 20. de ciuita. cap. 19. Hieron. ad Algasiã. q. 11. Greg. l. 4. epist. 34. 38. 39 et in 2. ad Thes. cap. 2. apud Paterium clarissime Robertus lincolniens. apud Matb. Paris. in Henrico 3. anno. 1162. Cornelius muss. orat. habita in Con. Trid. dominica 3. aduētus. Athanas. in epist. ad solitar. vitam agentes Hilar. li. cont. Constan. Lucifer. in lib. mariendum pro filio dei. Bernar. ser. in conc. Rem. et serm. 33. in cantica. Hieron. in Dan. 11, Hila. cont. Auxent.*

This greeke word ἀντιχρίστος, Antichrist, in proper Enargie & significatiõ according to the differēt vse of the prepositiõ (ἀντί) in Greeke, signifieth one, that is, for insteed or against another, all which three significations are vnited in the man of sinne called Antichrist, beeing annointed insteed and against the true annointed Lord Iesus Christ.

Parsons

p *Parsons* himselfe acknowledgeth that as our o Soueraign doth declare and explane, his Title of headship, and Supremacy, it is sound and in some sort allowable: they haue left that saying: but yet thereby it is cleare, that Antichrist in their owne estimation, when he shall come, shall be a kind of tyrannicall and vsurping Churchman. The prouerbiall prophecy of of Saint *Hildegard*, spoken of by many, hath the same meaning, *vnum vos moneo, Cauete Antichristum, &c.* One thing I admonish you, beware of Antichrist, you are ill carryed away, with the loue of walls; naughtily doe you worship the Church as if it were within couers and edifices: badly, vnder these doe you offer the name of peace; what? can it be doubted, that Antichrist shall sit in these? Mountaines, Woods, Lakes, Prisons, Whirlepooles shall bee more secure to me, for Prophets either staying in these, or thrown into these, haue propheeied, with the spirit of God, thus she. who hath not heard of the Prophecy of *Ioakim* Abbot? which ought to bee of credit, with the Pontificians, considering how eager *Stapleton* q is against the very haire, to make him prophecie of the Order of the *Ignatians*, as of a speciall Order, to be raised vp by God, for defence and propagation of the Romane Church.

But for prophecies, the like might bee produced out of r *Briget* and *Ciril*; and others: these may suffice. But heare a more forcible testimony, out of our English Pontificians the f Rhemists themselues, who graunt that both Saint *Austin* and Saint *Hierome* doe interpret the sitting of Antichrist in the Temple of God, for his sitting in Christs Church, but not (say they) as though hee should be cheese member of the Church of Christ, or a speciall part of his mysticall body; if they meane that in truth and verity Antichrist should not so be; they neuer wrote truer Doctrine: but if they meane that in the sense of the Fathers, he should not as a pretended ruler, and cheese of the Church, or as a pretended mysticall head of his body, sit in the same, it is most vaine, and against the very haire, for what? doe they

o Our King in his Apology.

p *Parsons* in his Catholike letter against our Kings Apology *Iohn Hart* also acknowledged the same to *Doctor Reinolds Conference. cap. 10. in the end.*

q *Stapleton in promptu.*

r *Briget lib. reuelat. 4. Ciril lib. reuelat.* related by *Aytinger in Method.*

f *Annotat. in 2. ad thessalo. 2. annot. 5.*

or can they elſe vnderſtand, by ſitting in the Church; but to rule and gouerne in the Church? and therfore he alone is ſaid to ſitte in the Temple; becauſe he alone challengeth independently, monarchically, and Soueraignely, (according to the doctrin of *Bellarmine*, [t] *Baron Sanders*, *Allen*, and all other, who make the Church-Gouernment a Monarchy) to Gouerne the whole Temple. All other Biſhops and prelates whatſoeuer being but his ſubſtitutes, (according [u] to *Bellarmines* Doctrine) as Viceroyes are ſubſtitutes vnder abſolute Monarchs. Yea theſe Rhemiſts, forgetfull of what they ſaid ſome few lines before, (by force of truth conſtrained) thus they adde: that Antichriſt, if hee euer were of, or in the Church, hee ſhould bee an Apoſtata, and a runnagate out of the Church, and ſhall vſurpe vppon it by tyranny, and by challenging worſhip, religion, and gouernement thereof, ſo that himſelfe ſhall bee adored in all Churches of the World; which he liſt to leaue ſtanding for his honour, and this is to ſit in the Temple, or * againſt the Temple of God, as ſome (what ſome are theſe?) interpret: if any Pope, did euer this, or ſhall doe, then let the aduerſaries call him Antichriſt. Thus they; Obſerue Chriſtiã Reader by their owne confeſſion; they acknowledge, that the Biſhop of Rome may be iuſtly called Antichriſt, if theſe things can be proued of him: Theſe Doctours neuer wrote truer line. That hee is adored in all the Churches and congregations which he would haue to ſtand, or hath reared vpon the ruines of ſuch Churches, as hee hath deſtroyed, who can deny it? it is as manifeſt as the ſunne: he is not named in the Maſſe or Letanies but with reuerence, and as for the outward externall adoration, and worſhip, which is giuen him, whereſoeuer hee perſonally ſitteth, it doth not onely ſurpaſſe all adoration and Honour giuen to any earthly Prince or Potentate; but it farre paſſeth that which is giuen to their Sacrament it ſelfe (which to them is not onely called as God, or worſhipped as a God, but is beleeued to be very Chriſt himſelfe, yea and that the moſt bleſſed

[t] *Bellar. lib. 1. de conci. cap. 17. Baron. in Annal. ſepiſſime Allen.* his defẽce of engliſh Catholicks cap. 5.

[u] *Bellar. lib. 1. de Romano pontific. cap. 9. paragr. proinde Turrecremat. in ſũma lib. 3. cap. 44.*

* Obſerue Chriſtian reader theſe gramarians they would make the prepoſitiõ *in*, with an ablatiue caſe to ſtand for againſt.

blessed Trinity is to be worshipped as specially present in that Sacrament) for to this Sacrament, and God in it, one adoration, and genuflexion will serue, when you come to pray, but come to sue or supplicate to him, that sitteth in the Temple, one wil not serue, but you must haue two or three adorations, and genuflexions, and as many at your departing whether you obteine your suite or not: and almost prostrate also, you must kisse his feete, before you depart, if you may be admitted to that Fauour. (For I assure you in Rome it is esteemed a fauour, to kisse the Popes foote greater, then in Æthiopia to see the great Presbyters great toe) for which Purpose, he hath caused the signe of our redemption to be drawne vpon his slippers, where doubtlesse sometimes it hath homely droppes fall vpon it, but it little mattereth for Christians mouthes, saue the Popes groomes of their labour, which adoration & sweete licking if you please, to beleeue the *Cretian* x *Ignatian Eudæmon*, was prophecied by *King Dauid, Pii, Principes &c.* Let Godly Princes knowing what they owe to God in his Members and in his Ministers adore them with demisse countenance, and lick the dust of their feet: thus that lying parazite; pardon me Christian reader, for calling him so, yhe is doubtlesse the most impudent lyer, and most shameless calumniator and vainest parazite that euer put pen to paper, and for his comfort some may tell him, hee is so esteemed by almost all indifferent and iudicious Pontifician Priests within this Kingdome. To go on, let vs consider the adorations, and acclamations, which are giuen him being mounted vpon mens shoulders, with a triple crowne vpon his head, which he weareth as some affirme to signifie his absolute Soueraignty, in all matters, temporall and Spirituall; others to represent that hee is vpon Earth insteede and Vicary of the most infinite Maiesty of the Father Son and holy Ghost: (but alasse heere is a difference, they three haue but one crowne, the Pope hath three, but that is answered thus: as there, is a vnity in Trinity, so heer is a vnity of a

x *Eudæmon paralell. cap. 8. pag. 403.*

y He that shall reade his calúnious booke written aga nst the temperate and iudicious book of the L. Bishop of *Elye* will easily perceiue how desperate that cause of the Pope is which hath such desperate Raylers set a worke to maintaine it. what haue the *Ignatians* no better *Eudæmõ* then this *Cacodæmon*? Pardon me courteous Reader the foule mouthed *Dæmon* who in euery page almost giueth either the lye or exprobrateth auarice to that worthy & learned Prelate deserueth no lesse.

of a crowne in a Trinity of Crowns) others say, it represenʃteth the three Crowns which the now pretended Romane Emperour, receaueth at three speciall cities of the Empire; one of Iron in *Apuisgrane*, one of Siluer at *Milane*, another of Gold at *Rome*: if so, may I not, iustly call it an image of the last beast? an Image, becauſe it repreſenteth what he aymeth at, and hath not yet fully gotten in his poſſeſſion; an image, becauſe it repreſenteth what the glory of the Romane Empire was, as beeing the laſt Empire, and moſt glorious, concluding as it were the three former of the *Aſſirians*, *Perſians*, *Grecians* in one. I ſaid of the beaſt, becauſe as the other auncient Monarchyes of the *Aſsirians*, *Perſians*, *Grecians*, were [z] deſcribed by the holy Prophets in the formes of beaſts (not in reſpect of their temporall Soueraignety and power, which was ſacred and holy) but for that they ſhould ſet vp Idolatry and ſhould wickedly or impurely gouerne their Monarchies; ſo alſo was the Romane Empire for the ſame reſpect deſcribed by the fourth beaſt, as in like ſort vnder diuers formes of beaſts ſhee is deſcribed in the reuelation of S. *Iohn*: and if the Roman biſhop, may be caled an Image of the beaſt. I leaue the reader to make the conſequences out of many places of the Reuelation of S. *Iohn*, One thing I note how, that in the dredfull [a] perſecutions, & afflictions of Chriſts Church, none ſhall bee permitted either to buy, or to ſell, who haue not either the image or Character or the number of the name of the beaſt, (what is the Image? but the Popes ſupreme Romane monarchy? what the Character but the oath or promiſe of obedience to him? what the number of his name, but *Romane? which is now the only mark of the faithfull among the Pontificians more eſteemed then Chriſtian) and it is ſo prouided, by the moſt vigilant induſtry of the Biſhop of *Rome*; whereſoeuer he ruleth, what by his excomunications, interdicts ſuſpenſions &c. That no man can either buy or ſell, or haue temporal or ſpiritual commerce, who adoreth not the image, or hath not the character, or the number of the name of the beaſt.

But

z *Dan. cap. 7. & 8.*

a *Apocalip. 13.*

* λατεινος in Latine & Engliſh ſignifieth *Roman*, & hath the number 666. So the learned affirme alſo that the worde in Hebrew ſignifying Roma hath the ſame number.

But to returne to the Pope, mounted vpon mens ſhoulders with a triple crowne vpon his head, and with thoſe acclamations from all adoring him vpon their knees (liue holy Father, liue holy Father) expecting alſo remiſſions and indulgences of their ſinnes in Purgatorie for the ſame meeting, and honorable attending vpon him: can any man ſay, he is not adored? yea he is adored ſitting, yea and ſitting in the temple, yea the temple of God: if Saint *Peters* Church in Rome be Gods, or if the Romane Sea and Church be Gods. Yea, and if Saint *Markes* Church in Venice be Gods; he was adored there, when he ſitting, the famous *Fredericke*, and one of the moſt renowned Emperors came proſtrate vnto him, kiſſed his foot; which ſubmiſſiue action when he was doing, ambitious *Alexander*, not the great, but the third, ſet his foote vpon his necke in a moſt contemptuous manner: this Hiſtorie although both *Baronius*, *Bellarmine*, and *Parſons*, for very ſhame would denie it, yet it is moſt certaine: for beſides, approued Hiſtorians which mention it, the ſame is alſo painted in the Popes pallace at Rome, in the very next roome to the old chappell, it is alſo, to be ſeene painted in Venice in one of their Councell roomes, and if any of them be now lately defaced, they haue but the fortunes of Papiſtie *Ioaues* pictures, whereof one was remoued lately out of the Church of Sienna, by *Clement* the eight his commaundement, as [e] *Baronius* ioyfully writeth to *Florimond*, the other by *Pius* the fifth in Rome, and caſt into Tiber to remoue the memory of the feminine Pope: although ſome ſhamefully doe affirme that *Sixtus* the fifth remoued it, becauſe it was a let to his building. But to proceed, as he was adored in Gods Church in Venice, ſo whereſoeuer he ſitteth, he is adored by all, either ſuppliants to him or his attendants. Furthermore, out of their [f] ceremoniall booke heare a little more, for his adoration, whether you be Princes or people, that you may know how to behaue your ſelues, when you ſhall meete the Pope: Soueraigne Kings, and abſolute Princes

[d] *Nauclerus generat. 40. anno. 1177. Iuſtinia. lib. 2. rerum vener. Maſſonius in Alexandro. 3. Hieron. Bardus. in lib. de hac hiſtoria edito.* where he citeth many Pontifician hiſtorians for the ſame.

[e] *Baron. epiſt. ad Florimond apud eundem.*

[f] *Lib. 1. ceremonial.*

themselues, if they chance to be with the Pope, must haue their seats so placed, that they may sit, not equally by the Popes side, but as it were towards his feete: he must not rise vp to Princes when they come to him, to the Emperor onely, after reuerence (if so much) done vnto him, he must rise a little to honour thereby the Emperour, and must also giue him his hand to kisse, and further, if he be to be carried vpon mens shoulders, if any Princes be present, they must make offer, and a seeming to beare him vpon their shoulders. O yee heauens be desolated, what? is not this man adored sitting, and sitting in the temple? The Laterane g Councell vnder *Leo*, saith, that the Pope is to be adored of all people, because he is most like God, called therefore by h *Stapleton*, (*supremum in terris numen*) the supreame Godhead, or diuinitie vpon earth: and by a certaine Neapolitane in his Theses, (*vice-deus*) a Vice-God, and his power called the Pontifician omnipotency, and by the i glosse vpon the extrauagant (*Dominus Deus noster*) our Lord God the Pope: which glosse *Parsons* did ignorantly often denie to be found vpon the extrauagants. Histories are full fraught with such relations of adorations, and most adulatorious Epithites giuen to his Holinesse, the proper name and calling now of the Pope, amongst his adorers and followers: and doe you think the Pope knoweth not, or affecteth not this his greatnes: obserue his pride (excuse me Pontifician reader) when he saith not priuate Masse himselfe, but is in his publike Chappel,* he must not kneele when he receiueth vpon any solemne feast the Sacrament his very God, he commeth from his Chaire of State downe to the Altar, and standeth close cheeke by cheeke to the Priest that celebrateth, (who also must then reuerence him) and when he receiueth of the Chalice, he must forsooth standing, haue a quill of siluer, and drinke as much as pleaseth him, out of the consecrated Chalice. O most foolish and apish foppery, what? must Popes needs shew their maieslies, in that place of the dreadfull misteries?

g *Sess.3. & 10.*
h *Prefat. ad Gregor.13. in princip. decretal.*
i *Extrauagant. Ioh.22. cum inter.* See *lib. ceremoni. Sect.7. lib.1. August. Steuchus. epissime. de donat. Constantini.*
Our most holy Lord, our most blessed Father, his holinesse. See the Canon of Pope *Nicholas. cap. omnes dist.22.*
* When I saw these things, I was astonished, especially to obserue, the oscitancie of the purpured Fathers at that time, and their talking one with another, and you shall scarce euer see one Cardinall amongst them who heareth Masse deuoutly much like the *Nuncio* at Brussels, although an Archbishop

misteries? Not long since, when our Soueraigne came to the Crowne of England, [k] there was a deliberation had in Rome amongst the Cardinals, whether it were not meete to salute and congratulate his Maiestie with some humane and kind letters: it was resolued vpon, both by Pope, and most Cardinals, that it did not become * the Maiestie and greatnesse of the court of Rome, (for in the name of court the Romanes take more delight then in the name of Church, and in Rome it selfe few call it the Church, but the court of Rome and the Popes Pallace, &c.) to condescend so farre as to write first to his Maiestie. O inexplicable pride! tell me O ye Romane Bishops, whose Vicars doe you challenge to be? not his, who suffered death, and all ignominie to saue soules? tell me, by what meanes haue you got your supremacies & dominions? not from Christian Kings, the most fruitfull sheepe of the Church? what? you care not belike for the sheepe hauing got the fleece? tel me, did not your selues often pretend, vainely to haue had conceits and hopefull expectations of his comming to your Church, and doubtlesse most hopefull your expectations might haue beene, and most effectuall for the reformation of the Church, if you would haue had accepted, or woul yet accept of his most royall offer to haue had a free generall and vniuersall Councell, but God permitted it not, the sins of Rome and our sins crie vengeance. The abominations within the walles of your Temples, and the impurities within the walles of your Pallaces crie for the iust iudgement of God vpon your * backes set against the Temple, and doubtlesse although Rome haue beene as a [l] ring vpon the finger of God, yet for her impurities, idolatries, and abominations, she will be cast off as *Iechonias* was. Read 2. 3. 6. 7. 10. 22. 23. 44. of *Ieremie*, and then tell me, whether God will be so infallibly tyed to any Church, though of his owne appointing and establishing, so that if the same fall to wickednesse, and impietie, that he will not forsake the same, and cast her off. [m] Read also the Epistle

k Relation of a reuerēd Priest then in Rome.

* Such was the spirit of the Roman Cleargie in S. *Bernards* time against which he most vehemently declaimeth. *lib.* 4. *c.* 2. *de consid.*

* *Ezech.* 8.

l *Ieremie.* 22.

m *Ierem.* 7. 11.

Epiſtle to the Romanes. Theſe things conſidered, will the Rhemiſts denie, but that the Popes are adored in the Church? which is one of their owne markes of the man of ſinne: neither can they denie, but that he hath vniuerſall and immediate gouernment, in & ouer the whole Church, for ſo to affirme and beleeue, is the very eſſence, and ſoule of their profeſſion, but by this onely they will excuſe it and ſay, he hath it not tyrannically, and that he is not an Apoſtata, nor a Renegate, out of the Church. Truly, if they ſhould confeſſe ſo much, they might be well bought for fooles: and for them to ſay he is no Apoſtata, nor Renegate out of their Church it is a toy or a paradoxe, for he is their very Church and life thereof, therefore to ſay he ſhould be an Apoſtata or a Renegate out of the Church were all one with this, to affirme that he is an Apoſtata from himſelfe, but I muſt tell them that it is enough to make him a certaine Antichriſt, the man of ſinne, euen in their owne iudgements, to ſhew that he hath ſubuerted the gouernment inſtituted by Chriſt, applying by ſingular tiranny, and vſurpation all to himſelfe; and I would in good earneſt demaund of any friend of the Rhemiſts, what excellēt power or iuriſdictiō is there, or can be in the church which the Pope hath not applied to himſelfe? and ſo vniuerſally, that whoſoeuer in the Church hath any power or iuriſdiction (both in the Popes, and in the Ignatians beleefe, and the purpled Fathers beleefe alſo, as [n] *Coqnæus* calleth them) it all commeth from the Pope, and is ſo dependent from him, that at his pleaſure without cauſe, validly and effectually, (although as ſome of them ſay not without ſinne) he may take it from them: but at this preſent ſufficiently of this.

[n] *Papa, &c.* the Pope and the purpured Fathers Iudge the world. *Coque. in reſpon. ad præmon. Regis.*

I will heere adde ſomewhat how the Popes by taking away wholy, or elſe helping to take away the Romane Empire, doe ſhew themſelues to be the men of ſinne, and children of perdition, which were to come, at the taking away and deſtruction of the ſaid Empire according to the

prediction

prediction of o Saint *Paul.* To begin, that of the Apostle, (onely that which now holdeth hold, vntill it be taken out of the way) the p Rhemists themselues, admit that some ancient Fathers expound of the Romane Empire (they might haue said, most of the q ancient Fathers, and haue called it the true exposition also) during the continuance of which in full state, God shall not permit Antichrist to come. Obserue Christian reader, how with their owne weapons they pierce their owne sides. God shall not permit Antichrist to come, so long as the Romane Empire, or Emperour standeth in his full state, thus they most truly, but to their own confusion: for in good earnest I demaund of any Rhemist, or of any Dowist in their behalfes, whether the Romane Emperour, or Empire is now, or hath beene a long time in former state or not? and if it be not, as most manifestly it is not (the named Emperour, being now onely Soueraigne ouer Bohemia, and certaine small states and prouinces in Germany) then I demand again, who hath remoued him? doubtlesse Antichrist the man of sin, or the man of sinnes great precursor, and the outlawes forerunner. Answer me in good earnest, is not soueraigntie, and an vnappellable supremacie in temporals, so essentiall, intrinsecall, and substantiall to Imperiall state and dignitie, that the same being taken away, imperiall state and dignitie, is also taken away, who can denie it? agreeingly, who, that hath read any thing can denie, but the Romane Bishops haue taken this supremucie, and soueraigntie from the Romane Emperours? what doe not the Romane Emperours homage to the Popes at their Inaugurations? are they not then made by their oathes of fealty and liege seruice, *homines Papæ*, the Popes men, as they are called? do they not at their inaugurations, r renounce the royalties of Rome, and resigne them to the image of the beast, and promise neither to come to Rome, nor stay in Rome, without the Popes free allowance? Read the ceremoniall Booke in their inaugurations, and you will finde it so. Trust not the

o 2. *Thess.* 2.

p Annotations vpon the second to the *Thessal.* 2. *cap.*

q *Augusti.* 20 *de ciuitate cap.* 9. *Hieron epist. ad Algas. q.* 11. *in Dan. & ad Gerontiu. de monogamia. Tertul. de resurrectione carnis. Ciril. Hieros. catech.* 15 *Chrysost. Ambro. Theoph. Primas. in* 2. *ad Thess. Bellar. lib.* 3. *de Pont. cap.* 13.

r *Radeuike de gestis Frederi.*

the Dowists, some of them (perhaps out of ignorance) will denie it: they that doubt of this truth, of which all histories make menttion, and the very obseruing of Romes gouernment will shew it (where the Emperout hath as much soueraignte, and as many royalties and imperialties as the great Turke, or the French King hath) let them read [s] *Clement* Popes decree, and [t] *Gratian*, but for all others, most clearely their late zealous and religious historian, [u] *Onuphrius* writing and pronouncing thus. *Gregorij 7. decreto &c.* by the decree of *Gregory* the 7, not onely the Emperour *Henry* the 4. but all the Latine and westerne Kings, to haue beene attempted, and violated, and after them also the Bishops, and the whole Cleargie of France, of Italy, and Germanie; the Maiestie also and dignitie of the Romane Empire, by the same ouerturned and euerted, and that (which was farre worse, such foundations were laid; by which, all the power of the said Empire was weakened and beaten downe: thus he. Hearken Christian reader to a truth manifest in it self, & ingenuously acknowledged by *Onuphrius* here, the maiesty and dignitie of the Romane Empire euerted, by whom? by decree of *Gregory* the seuenth. Heare the euersion of all the Bishops of France Italy, and Germanie? by whom? by *Gregory* the seuenths decree: heare such foundations laid, by which all power of the Romane Empire was beaten downe; by what means? by the decree of *Gregory* the seuenth: what? was hee a Pope? yea a Pope who came presently after the thousand years when the [x] deuil was to be let loose. This man therefore did take the Romane Emperours dignitie out of the way he did withall many prodigious wonders, and lying miracles as the Pontificians affirme of him, thereby making him a Saint: forgetting that according to Saint [y] *Pauls* reuelation, the destroyer of the Empire, should in himselfe, and by his ministers worke many prodigies and wonders: for the Apostle writeth thus of him, that his comming should be in all power, and in all lying signes and wonders (note

[s] *Clement. 5. in cap de iureiurando.*

[t] *Gratian. dist. 63.* in his two papall Canons for this purpose concerning Emperours fealties to Popes, and so expounded by their glosers.

[u] *Onuphrius in vita Grego. 7. Auentibe. lib. 5. Annal. Boior. Hildebrandus, &c.* subuerted the Ecclesiasticall state, & disturbed the kingdome of the Christian Empire as a whole Sinode of Bishops affirmed. *apud Abbat. Vrsperg. ad annum. 1080.*

[x] *Apoc. 20.*

[y] *2. Thess. 2.*

(nore the words, marke the mysteries) to the seduction of those who had not receiued the charity of truth, his miracles and prodigies shall be * many mightie and great, to the seduction of the greatest part of the world, (for the greatest part receiue not the charitie of truth) yet lying, because appearing as true miracles: but are not: lying also, because wrought for the supporting of errours and lies; lying, because wrought by the power of Satan parent of lies. Truly, the holy Ghost (see the concordancie of Scriptures) most liuely describeth these manner of men in the reuelation vnder the horsemen that sate vpon the red, black and pale horses, to whom power was giuen to take peace from the earth: and by their hypocritical lyes to deceiue the world: for since and when these Popes attempted the taking of the Romane Empire out of the way, together with their prodigious lies, and fabulous legends, they haue filled the whole world, with such rebellions, ciuill commotions, most dreadfull warres, and horrible impurities, suppositions, hipocrisies, that no man (whose eyes are not wilfully shut) can be ignorant, but that they were * the red, blacke, and pale horsemen, who were to take peace from the earth; and to set Christians together by the eares; vnder colour of preaching the Gospell of Christ: but in truth to preach the Papall Gospell of temporall Monarchy and idolatrie. But such as haue the charitie of truth (that is, of Iesus Christ ᶻ) who is the onely way to life and truth) and doe wholy confide in his mercies, and rest vpon the redemption and iustification in him, walking in good works; in which he hath ordained, commanded, and appointed them to walke in, shall not be seduced by these men; but will rather suffer many deaths for the testimony of Iesus, as ᵃ S. *Iohn* in his Reuelations hath foreprophecied of the last * Martyrs of the Church.

* See Saint *Grego. in 2. ad Thess. 2 apud Paterii*, where you shall finde that Father discoursing that the miracles of the true Church in respect of those of the man of sinne, and his seruants should be very few, for then the grace of doing miracles shold be taken from the Church.

* I doubt not to interprete thus, that as by the white horse *Apoc. 6.* Christ and all holy Church-Gouernours were signified, so also by the red, pale, and blacke horses, other wicked gouernours in the visible state of the Church were designed. *ibidem.*

* It is most euident that such as of later times haue beene put to death by the Pope and his, for that they would rest only for their saluation vpon the merits of Iesus, & wou'd not adore the Roman Images & Sacramētal God haue bene put to death for the testimony of Iesus, as of late very credibly reported of a worthy Christian & English man M. *Mold* whom the Pope hath caused to be put to death for the testimony of Iesus.

But a little more of the taking away of the Romane Empire by the Popes; for I demaund, how can the present pretended Romane Emperor, be stiled by the title, *Romanus Augustus*, *Imperator Augustus*, and Emperour of Rome? who hath nothing at all to doe in Rome, not so much in sooth as the Ottamans of the East, who haue gotten the Empire of the East, and sit in the throne of *Constantine*, who was sometimes the Emperour *Augustus* of Rome: And doubtlesse, if the Alman Emperour, or King of Boheme, ought to haue Soueraignty and imperialty in Rome, the Popes who keepe them from enioying of their rights, must needs be reputed tirants and vsurpers. Time was, when [b] *Leo* the fourth Pope, acknowledged himselfe subiect to *Lotharius* Emperour (long after the time of *Gregory* the first, (who was also a faithfull subiect to *Maurice* not the best Emperour) and himselfe subiect to his lawes; and this subiection of Popes to the Romane Emperours continued a long while after *Charles* the Greats daies, [c] *Sigonius* a Pontifician historian reporteth truly, that although *Charles* gaue the possession of Rome it selfe, and large territories thereabouts, to the Bishops of Rome, with the profits belonging to the same, notwithstanding he kept the soueraigntie to himselfe and his successors the Romane Emperours: but the Popes not content with the profits onely of such Seignories, by little and little haue encroached vpon their Seigniours, and what by their threatning letters, and excommunications, they, though at first were only Tenants haue driuen their Leige Lords from their rights. And it is worth obseruing, how the quarrell beganne betwixt *Frederike* the Emperour, and *Adrian* Pope, [d] for sooth *Adrian* taketh exception against the Emperour, for that in his letters to his sanctitie, he nameth himselfe first: againe, because the Emperour required that such Bishops as had any estates or Seignories of the Empire, should therefore sweare fealtie to him: for the signories the Pope agreed the Bishops should take, but fealtie

b *Dist.* 10. *cap. de capitibus.*

c *Sigon. de regno Italiæ lib.* 4.

d The grieuous offences of *Frederike* the Emperour against the Pope, and the beginning of the holy quarrel of the Pope against the Emperour. Read the Epistles of *Frederike* the Emperour, and *Adrian* Pope to each other.

fealty they ſhould not promiſe) thirdly becauſe the Emperour would not permit the Popes Legates freely to range vp & downe the Empire, to the ſpoiling of the Clergy, and the great ſcandal, generally of al the Churches of the ſame. Vpon theſe occaſions the quarrell began; and good God, with what deteſtable, and dreadfull commotions was the whole Chriſtian world ouerwhelmed, when *Frederike* came into Italy to challenge his Soueraignty ouer Rome, and other Cities of that countrey, who had rebelled againſt him? Some acknowledging the Popes for their Lords; others breathing after liberty; ſome neutrals; others adhering to their true Lord and Prince: by which occaſion, the dreadful factions of *Guelphes* and *Gibellines* aroſe; *Guelphes* for the Popes, *Gibellines* for the Emperor: names fatall, to the Countrey of Italy, threatning the dreadfull & vtter ruine thereof. But obſerue, Courteous Reader, how iuſtly in the iudgement of God, the Roman Emperors were ſerued. Firſt, *Charles Martell*, then *Pipine*: after, *Charles* the great, concurring to the rooting out of the *Longobards* frō Italy: (which *Charles* fully accompliſhed) whereas they ſhould either haue compounded with the Emperour of the Eaſt, & haue reſtored to him thoſe dominions which they took from the *Longabards*: (to him I ſay, to whom in right they belonged) contrariwiſe reſeruing the regalty and ſoueraignty to themſelues, they beſtowed the poſſeſſions and profits vpon the Biſhops of Rome, who kept them a while as good Tenants, but in [e] *Adrians* time they changing tenor, would hold them as Lords: whereupon that Pope ſent word expreſly to *Frederike* the Emperor, that he ſhold not after that time ſend any more meſſengers to Rome, without his conſent: conſidering (ſaid the Pope) that al the regalities and Magiſtracies in the City of Rome are *S. Peters*: ſo you ſee, by the profeſſion, & a whole conſent of the Cardinals, and the Pope, the Romane Empire beginning to be done out of the way. Oh how true is that of Saint *Hierome* vpon *Daniel*? as nothing was ſtronger, then

Platin. in Bonif. 9.

[e] *Sigonius lib. 12 de regno Italiæ Radeuic. de geſtis Frederici Primi lib. 1. ep ſt. Freder. & Adriani Pap.*

[f] *Hieron. in 2. Daniel.*

the Roman Empire in the beginning, so nothing shall be weaker then it towards the end thereof.

It is here worthy obseruing, to consider the time when the Romane Bishops, more apparently began to vsurpe ouer, and powerfully to suppresse the Romane Emperour, to wit about the time, when the Diuell was to be let [g] loose, which was bound for a thousand yeeres: for cleare it is, in all ancient records, and [h] *Sigonius* hath it expresly, that the Popes had not the Soueraignty of Rome, till some time after the 973. yeere of Christ, for of that yeere and time thus he writeth. *Illo tempore, Pontifex Romam, Rauennam &c.* At that time, the Pope held Rome, *Rauenna*, and other dominions, by authority rather then Empire, or cõmand; for that the Cities, did acknowledge, the Pope as Prince of the comon wealth, but the King as their Soueraigne Lord, to whom they paid tributes, & yeelded their seruice. Thus he, in that yeere: but not long after the case was altered, and the Emperours stripped of their Soueraignty, * since which time, it were a meer mockery, and Chymera, to call him Romane Emperour, who hath neither Soueraignty ouer Rome, nor any tributes, or seruices paid him and done him by any Romanes, or any acknowledgement of fealtie from the Pope, the Absolute Prince of the Romane state. and if Popes, when they tooke the Roman soueraignty out of the way, had also taken the names of Roman Emperors vpon them, the same their fact might haue beene interpreted, a change only of the state of the Empire, from one linage, or stocke to another, not the subuersion thereof: but it was Gods blessed will and holy pleasure, hee should compleatly at last destroy, the Emperours dignity and regality, ouer Rome, & not assume the name of Romane Emperours, that so the man of sinne, might bee reuealed, (reuealed saith the Apostle, for his presence in the world, and the misticall working was long before hee was reuealed.) And so by those, who were indued with the [i] Charity of truth might happily be auoided. And I doubt not, but that since

[g] *Apocal.* 20.
[h] *Sigon. lib. 7. de regno Italiæ. See dist* 10. *can. de Capitibus.*

* This was fully compleated in *Gregorie* the 7. his time.

[i] 2. *Thess.* 2.

since his regall dignity, hee hath stuck faster to his triple crowne he hath taken, then to his pastorall staffe: a Crowne he hath taken (taken I say) for it was neuer giuen him: as for a pastorall and Episcopall staffe, he hath none (pretending by a fabulous tale, that Saint *Peter* sent it into Germany) and this not vnmeetly; for what should he do with a spirituall shepheards staffe, who hath shaken off all shepheardly care, and hath plunged himselfe into all worldly solicitudes and cares for the enlarging of his Empire? This being so, and seeing it is euident, that the Romane Empire is taken out of the way, and onely a shadow or image thereof remaining in the Pope: I will aske of the Rhemists, or Dowists for them, whether that Antichrist the man of sin be as yet come or not? if he bee come, then I desire them to point me out some illustrious person, some Arrogant Bishoppe, who sitting in the Church challengeth all rule, and Empire to himselfe, to iudge all, to bee iudged by none: who challengeth to bee honoured and worshipped as an earthly God, extolling himselfe aboue all things, that are called God, (marke what the[k] Apostle saith, which is called God, not thus, which is God) again, shewing himself, as if he were a God, but not the true and onely God: for it is a meere imagination, that the Antichrist here described, shal make himselfe to be the very true God indeed: for he shall only by his tyrannicall, outlawish & Godlike behauiour, in vsurping, in commanding, doing & vndoing, in dispensing, & binding, against al lawes diuine and humane, beare himselfe, as if he were a God. Reade to this purpose [l] Saint *Gregory*, and withall, the resolute verdict of *Arnulphus*, a French Prelate, cited by *Baronius* in his Annals.

[k] 2. *ad Thes.* 2.

[l] *Greg. in* 2. *ad Thes.* 2. *apud Paterium Baron. ad anno.* 99.

But, if the expositions of some learned Pontificians bee true, that *Antiochus Epiphanes*, (who adored the God *Maozim*, and despised the Gods of his Fathers) Antichrist was prefigured; then doubtlesse he shall worship some God.

And

And if the expoſition of ſome other Pontificians take place that [m] *Daniel* in that Chapter propheciedof Antichriſt himſelfe, and that hee ſhould worſhip the God *Maozim*, who will gainſay it, and affirme that Antichriſt ſhall worſhipe no God? but here I deſire the Reader, by the way to remember that of the word *Maozim* there is a treble interpretatiõ: by ſome it is interpreted (*ſummi roboris or fortitudinis*) of greateſt ſtrength or fortitude: ſo that the God *Maozim* is the God of greateſt power. I finde alſo that *Maozim* is interpreted (*inhabitatio tabernaculi.*) in-dwelling of a Tabernacle (ſo the interpreter of the Hebrew wordes in the old Bibles of Saint *Hieromes* edition) it is interpreted alſo (*turris fortitudinis*) a tower of fortitude or ſtrength &c. by all which interpretations, fitly agreeing to the nature of the word I leaue it to the Chriſtian Reader, to iudge whether the God of the Tabernalces or Sacramentall towers, amongſt the pontificians bee the God *Maozim*, God of Fortitude of which the Prophet foretold, that Antichriſt ſhould worſhip. One thinge I meruaile at, why the interpreter of the Hebrew wordes, in the laſt editions of the bibles, interpret not this word (*Maozim*) which is ſo greatly to the purpoſe for one ſide or other: as for my parte, I will abſolutely iudge nothinge of theſe interpretations: Ieſus Chriſt vouchſafe to open our eyes that we may both, ſee his truth and imbrace it, and beware that wee worſhippe not falſelie and idolatrouſlie any falſe God in Turrets or Tabernacles.

[m] *Dan.* 11.

The Romane Empire, thus diſſipated and ouerthrowne and diſſolued into diuers Kingdomes; accordinge as it was prophecied by [n] *Daniel*. The Popes ſtill by their vndermining indirect power, and by the earneſt defenders of the ſame the *Ignatians* and other fauourites doe ſtrongly endeauor to bringe all Kingdomes of the world vnder their command; wherin hee vſeth the ſpirituall power, as hee would

[n] *Daniel* 2.

would seeme, of the lambe, pretending to proceed onely against Kings aud Kingdoms in holy Churches necessity, and for the temporall quietnesse, and necessary safety of common weales, but not, for that he aymeth at any profit thereby, but onely to reduce them to holy Churches obedience; Wherein, for my part, I giue no more credit; vnto such a saying, then I did to the great Admiral of Spaine some 16. yeares agoe, who (in my hearing) affirmed, that his * Master the King of Spaine, sent not the great *Armado* in 88. so much to make a conquest of England, as to conuert it to the Church, and to make it a friend; for my Master the King, (said he) hath already, so many Kingdomes, that hee is scarce able to gouern them with peace and content; and surely, the proceedings of *Pandulph Legat*, with King *Iohn* do liuely demonstrate, what the Popes ayme at, when they presume to correct Princes, and dispose of Kingdomes, our Historians will tell vs, that it was not inough to haue the kingdome to be (idlye) made feudatary by that King to the Pope but also there must be yeerely summes, sent vp to Rome in token of this subiection. Doubtlesse, p *Paschal* the second; was well acquainted, what Popes aymed at by their direct and indirect powers, when at his installing a mysticall girdle with seuen keyes & seuen seales hanging at it was put about him.

* *Philip* the 2. King of Spain.

p. *Platina in vita Paschalis.* 2.

I haue spoken sufficiently against this indirect power in my booke vpon the oath of Allegeance; which as yet I see no otherwise answered, then by a libell; from some of the wise mens punies of *Saint Omers*, (as is reported) who esteeme the same, a sufficient answere to it: doubtlesse (*desperata causa*) their cause is desperate, beeing growne to libelling. But alasse, that is too too common with them: for what booke almost commeth from them with any name or any more insinuation of the Author; then with N. D. H. I. or some two like letters? the truth is they are ashamed or afraid of their Gospell, and therefore as children of darknesse they deale so couertly, and will not come to the

q *Iohn* 3.

light becauſe they feare reproouing, yet before I leaue this matter, I will ſet downe, a ſentence or two, out of two of the Pontificians bookes, by the which the Curteous Reader may gather, to what their indirect power of Popes tendeth. Heare their [r] *Coquæus*, in his moſt ſeditious booke, againſt his Maieſties Premonition to Chriſtian Princes, thundering rather againſt our Soueraignes Perſon (whom he reputeth a notorious Heretike) and his Kingdome, rather then againſt his Doctrine, *Si autem crimen hæreſeos ſit notorium et publicum &c.* But if the crime of hereſie (ſaith he) be notorious or publike, in a Prince; * the ſubiects may lawfullie before any declaratiue ſentence of the crime, if they haue ſtrength, withdraw themſelues from the obedience of ſuch a Prince: for euident notice of ſuch a fact, is inſteed of a ſentence. Whereas therfore, the crime of Hereſie is notorious in the King of England, ſo that by no tergiuerſation it can be auoided, it is certaine, that neither, for the forme of the Oathe, nor for any reſpect of the perſon, to whom the Oath is made, that his ſubiects are bound therewith. Thus the moſt ſeditious *Coquæus*: but if I ſhould heereto adioyne, how in his 48. or 49. page, hee in the like caſe of notorious crime of hereſie: approueth the murthering of Princes, (*non expectata ſententia Iudicis*) no ſentence of any Iudge expected, and endeuoureth alſo moſt prophanely to proue the ſame out of [f] holy Scripture, I ſhould make the moderate Pontificians admire, to thinke what manner of ſeditious miniſters the Pope hath & vſeth to ſet vp his indirect monarchy, but I proteſt that ſuch doctrine is in him, which I dare not, for my duty, to Prince and Country, once mention, otherwiſe then by way of deteſtation: yet this *Coquæus* is a great man and a holy confeſſor in Florence; and his vnlearned (though moſt ſeditious booke) muſt forſooth be both printed and publiſhed for the producing (God auert it) of new *Catſbyes*, and *Piercies*. God inſpire into the hearts of the Magiſtrates of this kingdome that as they be vigilant, ſo they may euer continue

r *Coquæ. pa.* 170.

* Was not this *Catſbyes* atheiſtical poſition, on which, the powdermine of the Ignatiãs and the Ignatianed was grounded?

f *Deut. cap.* 13.

againſt

againſt ſuch bookes; which tend only to the ſubuerſion of this ſtate, and all other of like condition. Alaſſe the Ignatians, and Ignatianed, will haue them though vtter ruines of whole families ſhould inſue thereupon.

There was one *Philopater, Robert Parſons* by name, who if in that booke which he ſo named had loued his Country as wel as the Pope his holy Father (or elſe the fathers of his order) would haue * called himſelfe by φιλοπάτριος (or ſuch like name a louer of his Country) not φιλόπατηρ a louer of his Father or Fathers: for *Philopater* ſignifieth, ſo much, but (pardon the good old man he was no Grecian but only deſired a Greeke, and a ſtrange name, as hauing abandoned the natiue affection of his Country,) This man in his † Philopater, deliuereth not welnye, as ſtrange doctrine as *Coquæus*, but in ſome reſpect far worſe; becauſe he maketh his Doctrine an article of faith: and by conſequence, al the Pontificians of England; that beleeue him (*ipſo facto*) are traitors, and ſuch as beleeue not, heretikes. *Hinc etiam infert, vniuerſa theologorum &c.* Heereupon ſaith hee, the whole ſchoole of Diuines and Eccleſiaſticall lawyers (to wit *Canoniſts*) inferre, and it is certaine, and of Faith, any Chriſtian Prince, whatſoeuer, if he ſhall manifeſtly decline from the Catholike (that is in his ſenſe the Romane) religion, and ſhall draw and call others from the ſame, preſently thereupon, by the very force of law both diuine and humane; to looſe all power and dignity, and this, before any ſentence, of the ſupreme paſtour, and Iudge giuen, or pronounced againſt him; and all, ſubiects, whatſoeuer, to be free from all obligation of oath, which they had made to him of obedience, as to their lawfull Prince, and that they may and ought (if they haue ſtrength) to caſt out ſuch a manner of man, as an Apoſtata, and Heretike, and a forſaker of Chriſt our Lord, and as an Enemy of the Commonwealth, out from all rule of Chriſtian men. Thus farre that *Pſeudophilopater* in his Ignatian faith. What true Engliſh heart, is not awaked with ſuch a ſeditious ſound? and doe you

* *Titulo libri.*

† *Philopater Sect. 2.*

Poſſeuine in his biblioth: wold faine caſt this booke from *Parſons* and lay it vpon *D. Stapleton* doubtles tis the brood of a paire of Fathers.

§ This doctrin is not the milk but the solid meate of the Ignatians easily swallowed by those, as are inclining to the impious doctrine of the damned crew; of which was *Catsby* &c. Another Priest was in like sort denyed absolution for the same cause of the Oath by an Ignatianed Priest; who not withstanding easily absolued and admitted to the dredfull Sacramẽt one who often fell into the sin of Bestiality: and to deny absolution for allowing or taking the Oath of Allegiance, is the ordinary practise of all Ignatiã Priests in this land, & almost of all oher' excepting some few honest loyall & lerned Priests, who are therefore extreamly hated and auoided as Spyes by the Ignatians.

you thinke O yee loyall Britaines and faithfull of Iesus: that his brethren the Ignatians, haue not the same Doctrine, they haue it, they haue it, beleeue me, and they teach it also, where they find ground conuenient and fit for such seditious seede. In Rome it was taught in effect as very probable aboue 16. yeeres since, when I my selfe refused, in open schoole to receiue & write any such doctrine. But I leaue to stirre this filthy sinke any longer. I humbly beseech Iesus Christ to vouchsafe to illustrate the eies of such, who haue often told me, that if they thought, the Ignatians did teach such Doctrine, as I haue heere, expresly and truly deliuered out of *Philopater*, they would little regard them in other things. So it is (Christian Reader) that these most egregious Equiuocaters doe not deliuer § this doctrine, but to their Priuates, and old acquaintance; which maketh many moderate recusants to suspect that they are vniustly charged with such seditious & hereticall doctrine as this: is but such as my selfe who haue conuersed too long with them, know assuredly, that they teach both this doctrine, yea some of them as badde as the very worst of *Coquæus* which I onely glanced at aboue in this Motiue. And that they are in this matter egregiously equiuocaters, vnderstãd by this, within these 3. yeers & lesse, *A principall Ignatian amongst them denied, me absolution, and to take my confession. (I protest before the heauens I lye not, neither do I agrauate against them) becauſe forsooth I onely held this generall position that the Pope could not cause & authorize subiects to depose their lawfull Princes: and yet this man, who dealt thus with me, and who (as I know) taught this doctrine both at his residence, and in other places, that the Pope might depose princes, and depriue them of their kingdomes: yet in some other places and before some persons, would speake very coldly therof, yea and he seemed to deny it in that very house where he so dealt with me, where also hee refused not, to admit a notorious cõcubiner to both the sacramẽts.

The

The fifth Motiue.

THe fifth motiue, is their moſt pernicious, & impious doctrine concerning the adoration and worſhipping of Images with the ſame worſhip, and adoration, wherewith the Perſons themſelues, whereof they are Images are adored, ſaue only, that the perſons are adored and worſhipped without any extrinſecall reſpect, (and onely for the intrinſecall dignitie which is in them) but the Images are adored and worſhipped for the dignitie and excellency of the perſons, which they repreſent, This doctrine is deliuered, by the Engliſh Prieſts, and Ignatians very * fearefully, nicely and mincingly, and therefore I finde that many deuout people of this kingdome, haue not yet perfectly drunke of the impuritie of this cup; but it is the moſt expreſſe, & ſelfe doctrine taught by the moſt Pontificians and learnedeſt Ignatians in their ſchooles, and bookes (they ate onely wary in reſpect of ſcandal, how they preach it in their pulpits) taught t by *Thomas Aquinas* their Angelicall Doctor: by the very Councell of Trent as *Suares* and *Vaſquez* expound it, of diuine adoration of Images, and other Ignatian Readers of diuinitie at Rome, as I haue often heard. It is the moſt expreſſe doctrine of their famous Caſuiſt Nauarre, and almoſt all their Summiſts, of Valentia, wherein he is moſt vehement, of *Vaſquez* who as *Eudæmon* citeth him, teacheth that a man may worſhip God with a ſincere faith, (*per lapidem vel in lapide*) by a ſtone, or in a ſtone, and if I forget not, he affirmeth that a man may ſincerely worſhip God in and by the Diuels ſubſtance. u *Bellarmine* would ſeeme to haue an opinion and explication by himſelfe, but wherein he would ſeeme to differ, he affirmeth as badly, if not farre worſe, then others doe, he would haue forſooth, the prototipon, or perſon to be worſhiped directly,

* *Bell. l. 2. de imag. 22. t 3. q. 25. art. 3.* Councell of Trent as it is expounded by *Vaſq. lib. de adorat. 2. Suares. Tom. 1. diſput. 54 Nauar. in manual. cap. 31. Num. 32.* yea *Vaſq. apud Eudæm. in parralel pag. 292.* teacheth that a man may worſhip God with a ſincere faith in a ſtone, or by a ſtone. He teacheth alſo that a mã may worſhip God by the deuils ſubſtance (as he is cited by *Eudæmon*) *l. 3. numer 31. Caieta. in 3. q. 25. art. 3. Azor inſtitut. lib. 9. cap. 6. Valentia. lib. 2 de idololat. cap. 7. Bananent. Albertus. Richar in 3. diſt. 9. al. i pœne omnes.*

and (*per se*) for it selfe, or by it selfe: but the Image, (*per accidens*) accidentally and indirectly, as it is considered and vsed as an actuall representation of the Prototipon: by which doctrine hee composeth in truth a certaine Idol of Christs Images, and the Images of Saints with their persons making of them and their Images one obiect of adoration: [x] *Valentia* seemeth in this doctrine to be impudent, persons for the good Ignatian will not sticke to affirme, that diuine worship & honour, may and must be giuen directly, & *per se* to the Images, so it be not giuen to thē as to Gods thēselues and so (saith he) it is not Idolatrie, (*O curuam animam:*) O earthly and crooked soule: It were impertinēt to cite Authors for this purpose, it is generally by them all most expresly affirmed: by famous Cardinall *Palliotto*; and *Azorius* the Ignatian (my master in Rome) deliuereth [y] that it is generally the doctrine of all their doctors, that Images are to be adored and worshipped with the very worship of the Persons which they represent, for the Persōs sake. But I here protest before God, that as often as I haue read this doctrine in the Pontifician doctours, yet I neuer receiued it, and euer I haue perswaded my acquaintance neither to beleeue it, nor to practise it (and therefore as I hope I haue the sooner found mercy:) but yet I am blame-worthy, that I would so long continue in communion with such impious and most abominable Idolaters, yea, and also sometimes do some externall worship before Images, but my intention was euer caried from the Images to God and his Saints. I call this doctrine of adoration of Images, most impious and abominable, becaus most expresly against the sacred [z] word of God, and his second eternall commaundement of the decalogue which they curtalled and mamed, doe deliuer in their Catechismes, becaus they would not haue ther ignominie discouered: it is also against the authoritie of all ancient Fathers whatsoeuer (and I challenge all the adorers and worshippers of Images, to produce but one authenticall sentence ont of some ancient

x *Valentia. lib. 2. de Idol. cap. 7.*

* *Palliot. lib. de sacris & prophan. imaginibus. sæpe.*

y *Azorius lib. 9. institut. cap. 6.*

z *Deut. 4. Exod. 20. Sapi. 14. ad Rom. 1. Epist. Ioh. 1. cap. 4. Isai, Ierem. Baruch. Psalm. sæpissime.*

ancient Doctor of the Church for their adoration and worſhip.) They that will vnderſtand what the ancient Church did beleeue concerning the adoration of Images, may read Saint [a] *Auſten* with other Fathers, fully and clearely pronouncing againſt the adoring of ſuch creatures. The Councel of Frankford conſiſting of all the Biſhops of the Weſt, aſſembled in the time of *Charles* the Great, againſt the Nicene Speudoſinode vnder *Conſtantine* and *Irænes*, where the adoration, and worſhipping of Images (although not ſo abhominably as is now taught by the Pontificians & Ignatians) was decreed, vtterly condemned, and deteſted the adoration of Images. But it is a world to ſee, how [b] *Bellarmine* endeuours to ſhift of the authoritie of this Councell of Frankford, which ſometimes hee would gladly haue to be counterfaite, ſometimes he endeuoreth to ſay, that the Fathers at Frankford did not condemne the ſecond Nicence Councell, which commanded the adoration of Images, but anothet Councel of Conſtantinople, which conſiſting of almoſt al the Biſhops of the Eaſt, did command the aboliſhing of all Images, in reſpect of the horrible abuſes committed in the worſhipping of them (the which Councell ought to take place, as being both before, and as frequent an aſſembly of Eaſterne Prelates, as that of Nice was) but it is too too apparant in the Councell of [c] Frankford, that they condemned that Eaſterne Councell of Nice in expreſſe termes, which had commanded the adoration of Images, and therefore the Fathers, with ioynt voyce concurring, pronounced that although ſacred Images, were to be kept, yet notwithſtanding they would not adore or worſhip them, leaſt by ſo doing they ſhould make [c] Idols of them. Obſerue Chriſtian reader, the cunning impietie of the Pontificians: God hauing proclaimed in the inſtitution of his law by

a *Auguſt. in Pſal.113.epiſt. 119.& 59 Tertul.lib. de idololatria ſæpe. Amb de obitu Theodoſij in epiſt.ad Valentinian.31. non vult ſe deus in lapidibus coli*, God will uot be worſhipped in ſtones. *Et in epiſt.D. Pau. ad Eph.* And in his comment vpon the Epiſtle to to the Romans by what reaſon, or by what authority may the Images of Saints or Angels be adored, when as the Angels and Saints would not ſuffer themſelues to be adored? *Lactant ſæpiſſime. Hieron.in 2. Dani. Minutius Felix.in Octauio alii omnes.*

b *Bellar lib.2 de imag.cap.14.*

c *Liber Caroli magni præfat.* See *Roger Houeden continuat. Bedæ. anno.792.& Regino ad ann.794. Hincma.* Archbiſhop of Rhemes in his Epiſtle againſt *Hincmar* of Laoun affirmeth as much. c *Ionas Epiſc. Aurelian.lib de cultu Imag. Abbas Vrſper.* Alſo teſtifieth as much, although the word *Conſtantinople* be foiſted into his Hiſtorie *Chron.793.*

Moſes

Moses in the second commaundement against the adoration and worshipping of any Images of any thing in heauen aboue, or in the earth beneath, yea and of himselfe, as is there most perspicuously deliuered according to the exposition of the ancient [d] Fathers, and their owne best later doctours they haue to blinde the eyes of the simple, depriued them in their Catechismes, of the second commaundement, yet because they must deliuer a decalogue of Gods commaundements, ten in number, they haue diuided the last (as hauing most words in it) into two, in which diuision, although they pretend Saint *Austen* for them, yet the whole streame of orher Fathers (some doubt is onely made of *Dionise* of Alexandria) is against them, therein who all otherwise deliuer and expound the same: I vrge them not so much for their diuision, as for that they being so continually reproued, for this their abuse, yet they will not * set these words downe in their Catechismes, at least as a part of the first commaundement, that such simple persons as by them are forbidden to read the Scriptures, might at least be instructed, the law of God in their Catechismes: who conceiueth not, what is the cause of this? truly their horrible and Paganish abuse of making and worshipping Gods pictures, which they would not haue discouered to the simple and ingenuous Papist. But, how doe these prophane Pagane Philosophers, (Diuines and Christians I dare not herein cal them) defend themselues from the sinne of Idolatrie? Iustly as [e] *Dio*, *Chrisostomus*, *Maximus*, *Tyrius*, *Mercurius*, *Trismegistus*, *Lampridius*, and other heathenish Philosophers did defend themselues against the ancient Christians, obiecting vnto them idolatrie, in their Image and Idoll-worshipping, (an Idoll and an Image adored is all one.) For as they said, *summum primum maximum &c.* We worship and adore the chiefest, first, greatest God, creator of all things, and conseruer of all things, in and by the Images of gold, siluer, and ebonie: not as though they did beleeue those Images to be God himselfe, but

d *Origen. contra Celsum. lib. 4. Damasc. de orthod. fide. lib. 4. cap. 17. Theod. in Deuteron. q. 1 Sinod. Nicen. 2. Act. 3. 4. 5. 6. 7. August. de fide & Simbol. c. 7. Nicet. lib. de imaginibus. Abulensis in 4. Deutron. Lira. Arnobius contra gentes. lib. 8. Omnes antiqui & ex recentioribus quamplures.*

* Thou shalt not make to thy selfe any grauen thing, nor the likenesse of any thing that is in heauen aboue, or the earth beneath, thou shalt not bow downe to thē, nor worship them, for I thy Lord God am a iealous God, &c.

e *Dio. Chrisost. orat. 12. de prima dei cognit. maxi. Tir. serm. 38. Lamprid. in Alexand.* see *Austen. in Psal. 113.*

but the representations onely of him: euen so, do our Pontificians excuse themselues. The Tridentine Fathers in their [f] Catechisme, doe seeme to acknowledge, that the wisest Ethniks did set diuers of their Images to represent the true God, and that the Iewes also did by their golden Calfe, which they worshipped, represent the true God of Israel: which also most clearly agreeth with holy Scripture, where *Aaron* saith, that the [g] feast which he appointed (hauing dedicated an Altar for the golden Calfe) was a feast instituted to *Iehoua*: the same also was done, and professed to be done, by *Micheas* his mother, [h] who protested of the siluer, whereof she had made her Idoll, she had sanctified it to *Iehonah*. And truly it is a matter so cleare in the old Panims that there is scarce any ancient [i] Historian with *Eusebius*, who deliuereth not their Pontificianlike excuses for their adorations of Images, when the anciēt Christians obiected Idolatry to them. So these men, *Vasques*, *Cajetane*, *Paliot*, *Nauar*, *Zuares*, *Valentia* acknowledge, that they giue diuine honour to the Images of Christ, but they commit not idolatrie, forsooth, because they do not giue their worship to Images as to Gods; or for that they beleeue any diuinitie to be in them: but this their excuse maketh them more inexcusable, as [k] *Ionas*, *Aurelianēsis* worthily sheweth, because, not esteeming them as Gods, nor beleeuing any diuinitie to be in them, yet notwithstanding they yeeld vnto them the same worship, as to God himselfe, for Gods sake and respect. (O ye heauens be astonished) they bow, they adore prostrate, groueling vpon the ground, to dead Images, senseless papers, blockes; they burne incense, lights, and candles to the same; and yet forsooth they must not be called Idolaters, because they worship God, with the Images, and all the worship they giue to the Images is for his sake. (O most crooked, metaphisicall conceits,) Heathenish Philosophie is the parent of most blasphemous idolatrie, which is so generally obserued amongst you that there is no Church, no Chappell, nor priuate Ora-

[f] *Catechis. Trident. in expos. primi præcepti. See Feuus in* 17 *Act. Apost. Caietan. in* 3. q. 25. *art* 3.

[g] *Exod.* 32.

[h] *Iudg.* 17.

[i] *Eusebius in lib. de præparat. Euang. sœpe, Varro apud August. de ciuit. lib.* 7. *& Sceuola apud eundem ibidem. lib.* 4. *Plato in Phœdon. Iudæi. in Egypto apud Ierem. cap.* 44.

[k] *Ionas Aurel. lib. de cultu imagin.*

torie, where you commit not these idolatrous fornications.

I remember how conformely to this their idolatrous diuinitie, the famous *Ignatian* [l] *Valentia* writeth, whose saying I could neuer read without astonishment: thus it is: *Neque absurde profecto putaueris, B. Petrum, &c.* Neither shalt thou absurdly thinke, blessed [m] *Peter*, to haue insinuated some worship of (*simulachrorum*) grauen things, (to wit, sacred Images) to be lawfull, when as he would by name dehort the faithfull from the vnlawfull worships (*Idolorum*) of Idols: for what * needed he, so determinately to note vnlawfull worshippes (*simulachrorum*) of grauen things, Images, or Idols; if he had altogether iudged, no worships (*simulachrorum*) of Images, or grauen things lawfull? Thus farre most absurdly their Morish and Pagane *Valentia*: alas Christian Reader, into what extremitie are these men driuen, when they will thus depraue Scripture, to maintaine their superstitious kinde of image-latrie or Idolatrie to be lawfull? Their owne consciences tell them, that traditions they haue none, (if they haue, I challenge them to produce them) [n] Saint *Gregorie* the first hath Traditions for them. I wish them to read him; and when they shall haue read him, I giue them leaue to adore Images if they regard his authoritie: I aske them also what tradition Saint [o] *Austen* deliuereth, commenting vpon the Psalmes, and writing to *Ianuarius*, who in the later place hath this saying: *Precepto primo prohiberi, ne quis colat vllam imaginem Dei, nisi vnam eandem, cum ipso, videlicet Christum*: It is forbidden (saith he) by the first commaundement, that any man worship any Image of God himselfe, but one and the same with himselfe, to wit Christ: and heere you see by the way, Saint *Austens* diuision of the tenne commaundements, maketh nothing for them, whose doctrine is so expresse against all adoration of the Images of God himselfe, as nothing can be clearer, but belike they will expound him with all the auncient Fathers, forbidding the worshipping of Images; to wit

l *Valent. lib. 2. de Idololatria. cap. 7.*

m *1. Pet. 4.*

* See how this doctrine of Valentia agreeth with sacred Scripture. *1. ad Corinth. 12. Act. 7. & 15. 1. Iob. 5* where the Latine word *simulachrum* is vsed for Images worshipped, that is, for Idols.

n *Grego. epist 111. lib. 7. & ep. 9. lib. 9.*

o *August. in Psal. 113. epist. 119. alias sæpe in lib. de ciuitate dei.*

wit, that they must not be worshipped as Gods themselues, but may be worshipped for Gods sake, with diuine honour. So most vainly, the vaine *Ignatian Valentia* answereth, and Cardinall *Bellarmine* the Romane p pillar for Idolatrie. But I demaund in good earnest of these Pontificians, whether *Carpocrates*, who worshipped the Images of Christ, with incense and adoration; and *Alexander Seuerus* the wise and learned Emperour, who also worshipped the Images of Christ and *Abraham*, with those of some Philosophers, whether they reputed those pictures of Christ, to be Christ himselfe? can they be so shameless, as to say it, of such intelligent persons? and yet was not *Alexander*, reputed an Idolater? and *Carpocrates* by Saint q *Austen* accounted an heretike, for maintaining such worshippes of Images, for the holy persons sake, which they represented; and what may, and must we esteeme of such, who are obstinate and pertinacious approuers of their doctrine herein? what else, but account them idolatrous heretikes, and auoid them as Carpocratians. And surely whensoeuer the ancient Fathers and Scriptures do seeme to attribute to the heathens, that they esteemed their statues, and Images for Gods, they are to be vnderstood *(interpretatiue)* by interpretation, (to wit) because by their honours of adorations, incenses, sacrificing and such like, done at and before the presence of their statues, and to them for the Gods sakes which they did represent; they were by the same adorations interpreted to make the very statues and Images their Gods (like as now the Pontifician Images are called by many, the Papists Gods) for otherwise it is most cleare in all r ancient records, that the wiser heathens, did not beleeue the very massie statues, and other pictures of their Gods, to be the very Gods themselues; for although they did thinke that in some of their principall sta-

p *Cardin. Bellar. lib. 2. de Ecclesia triumph:* writeth thus, *Si imagi, &c.* If the same worship be giuen to an Image which is giuen to God, the creature is worshipped alike with God, which certainly is Idolatrie: for idolatrie is not onely whē an Idol is worshipped, & God is forsaken, but also when an Idol is worshipped together with God: thus *Bellarmin:* by which it is cleare, that by his own iudgement he is an Idolater giuing the same worship to the Image of God for Gods sake as to God himselfe.

q *August. de hæres. cap. 7. Epiphan. hæres.* 27. *Irenæ. lib. 1. cap. 24.*

r See *Eusebius lib. 2. 3. & 4. de preparat. Euang. August. in Psal.* 113. *de ciuit. lib. 8. cap. 26. & alibi sæpe Diodor. Sicul. lib. 16. Pausan. in Arcad. & aly*, agreeingly to sacred Scripture. *Sap. 13. & 14. ad Rom. 1.*

tues, where the deuill gaue Oracles ſometimes, that there dwelt ſome ſpiritual powers in them, yet moſt commonly, and for moſt part they proteſted of all other their Images, and ſtatues, that they were but repreſentations of the Gods which they worſhipped, as of the Sunne and Moone, which the Egyptians worſhipped, and as the Iewes in Taphnis in Egypt, ſacrificed to the Queene of heauen, for which *Ieremie* ſo grieuouſly reproued thē. *Iere.*44. And truly, this their diuinitie for adoration of Images, in reſpect of their repreſenting, doth quite ouerthrow all ſuch [f] arguments as are brought by their diuines, for tranſubſtantiation and reall preſence of Chriſt in the Sacrament out of thoſe Fathers who (as they pretend) ſay, that the Sacrament, it ſelfe is to be adored with diuine worſhip and adoration: for if diuine adoration and worſhip may be giuen to the pictures of Chriſt, and God the Father, becauſe they doe repreſent their moſt excellent & diuine perſons: why may not thoſe dreadfull miſteries of bread and wine, inſtituted by Chriſt, to put vs in mind by reuerend and religious vſe of the ſame, of his death and paſſion, and of himſelfe hanging vpon the Croſſe, (by which alſo the worthie receiuers haue a true and reall communion and participation of Chriſts bodie and bloud, and a reall communication of the infinite merits of Chriſts death and paſſion) be, for ſuch their effectuall repreſentation, remembrance, and liuely ſignification of Chriſt himſelfe, agreeingly to their diuinitie, adored and worſhipped with diuine worſhippe? not becauſe they are by conſubſtantiation as the Lutherans, or impanation as *Rupertus* and ſome others, or tranſubſtantiation as the Lateraniſtes, really and carnally, the very bodie and bloud of Chriſt, or Chriſt himſelfe: but becauſe they were by Chriſt himſelfe inſtituted, as moſt liuely Images of himſelfe, crucified and dead for mankinde? a farre more holy dedication, than the dedications of the Images of Sichem, Mount Serratto, Loretto, &c.

[f] Such arguments are vſed by *Bellarmine*, *Heskins Harding Coccius*, out of *S. Auſten. Epiſt.* 118. *& in Pſal.* *Areopag. de Hierarch. lib* 3. *Optatus. lib.* 6. *Chriſoſt. Homil.* 24. *in* 1. *ad Corinth.* *Ciril. Catech.* *miſtag.*

A

A diuersity and difference heerein I demand; the which, becauſe it cannot be ſhewed, downe to the ground, fall, all their pretended Authorities, for Adoration of the Sacrament it ſelfe, to proue their pretended reall carnall preſence, and nouell tranſubſtantiation; to their no ſmall loſſe. For the myſtery of the Maſſe, is one of the gainefulleſt trafficks, they doe vſe: as in like ſort, not a little profitable is the adoration, and worſhipping of images, which cauſeth ſuch a confluence of gifts at *Loretto*, *noſtre Dame de Hall*, and at *Sichem* &c. A great inducement, doubtleſſe, to many, to vphold with their vtmoſt power ſuch like worſhips, both there and in many other places. When I my ſelfe was laſt at *Sichem*, ſome yeere ſince, I was with my admiration informed by a Reuerend Prieſt of that place, that there was very ſmall credit to be giuen to the wonders, that were reported of that Image; before which I ſaw ſuch adorations, proſtrations, inuocations, that as in ſome I ſuſpected ſuperſtition, ſo in others I lamented their indiſcreetly zealous ignorance, and many their vnprofitable offerings. At Florence, in a field, hard without the City, ſome ſixteene yeers ſince, I my ſelfe, ſaw before another like Image, of the bleſſed Virgin, ſuch inuocations, Implorations, Oblations, of all ſorts, not without my aſtoniſhment, that I was in conſcience affrighted, to be preſent at ſuch their ſuperſtitious deuotions (and yet I my ſelfe, at that time was in heart, moſt ſtrongly addicted to the preſent Romane Church & Faith) but when I conſider the ſuperſtitious confidence, that was then, and is ſtill put in that image, I doe not meruaile that t *Æneas Siluius* (afterwards called *Pius* the ſecond Pope) deliuereth in his Commentaries, how the Florentines, with other People thereabouts doe (*mira religione venerari eam imaginem*) with wonderfull religion, worſhip that Image, eſteeming the ſame, (*beneficam pluuiæ donatricem*) the liberall and bountifull giuer of raine; and therefore many religious pilgrimages, are made vnto it, by thoſe ſuperſtitious people, to the great profite of the Prieſts of that place. If

t *Eneas ſiluius. lib. 2. Comment. editorum a Iohãne Gobellino.*

I had not ſeene theſe things I ſhould haue hardly beleeued this Pope reporting them.

Not many yeeres ſince, there was a certaine peece of wood, of the tree, where the Image of *Sichem* ſtood, which being framed into a picture, and repreſenting the image of *Sichem*, was at Saint *Omers* by the Biſhop of that City, ſuperſtitiouſly dedicated and ſet vp to bee adored in the French Ignatians Church, with ſuch often incenſings, adorings, bowings, proſtratings, lifting vp of hands, that truly it might iuſtly be meruailed, how Gods vengeance, did not fall vpon ſuch impudent Idolaters, or the earth not open & ſwallow them vp: but great was the commodity and profit which thereby redounded to the Ignatians: and therefore the rather ſuch contemptible creatures may and ought to bee honoured with diuine worſhip, though they haue neither tradition, Scripture, nor Ancient Father to iuſtifie their proceeding herein. The Clerke of a poore Church, in that City obſeruing, what immenſe profite, came to the Iguatians thereby, to bring ſome commodity to his poore neglected Church, deuiſeth a prety pranke for that purpoſe. He cunningly and ſecretly remoueth a picture of the bleſſed Virgin, from an obſcure place, in which it ſtood, into a more eminent, and principall place of the ſame Church, making and giuing out, as though the bleſſed Virgins picture, diſcontented with her former ſtanding, had remoued it ſelfe, to a place, fitter for adoration, and worſhip. This picture was by ſome ſuperſtitious people preſently admired, and frequented, and the miracle by the Biſhop and the Ignatians alſo defended as probable; conſidering, ſaid the wiſe men of *S. Omers*, the dayly wondrous operations of the Images at *Sichem*, and *Loretto*: but the Eſtcheuines, and Magiſtrates of the Citie, ſuſpecting ſome legerdemaine, very ſhortly by great diligence found the knauery, and according to his deſerts, cauſed the vilanous Clerke to be puniſhed. But heere I obſerue how eaſily the ſuperſtitious Biſhop and Ignatians, might haue beene ſeduced, and how credulous

A prety prank of a Saint Omeriſtiã Clark.

credulous they are in such things. Like credulity, was obserued certain yeers since, in the learned and Peereless Vniuersitie of Doway, where in a certaine small and poore Chappell, was the picture of the blessed Virgin *Mary*, as lying in Childebedde after trauaile (such foppeties were permitted in that famous Vniuersity) the which also, was with a linnen veile couered, as the fashion is for women lying in Childbed: this image, vpon a certain time to some deuout and simple women which came to supplicate for happy deliuerance, seemed to moue, and stirre it selfe: the report whereof, flew vp and downe the City, as if the Virgin her selfe had beene come downe to lye in childbed againe. This report caused admiration, amongst the Dowists: admiration, caused great deuotion; deuotion, frequentation to the picture: frequentation a necessary purpose to remoue the picture, and to place it in some more capable Church or Chappell: the remoouall wherof, being attempted; those Masons who went about it, insteed of the Mother of Clemency, and Virgin *Mary*, felt the wrathfull vengeance of the iust Iudge; for one of them was with stones that fell downe vpon him, presently slaine, the second wounded, and the third very hardly escaped. *Tormenta paucorum, exempla sunt omnium*, the Torments of a few are examples for many. But [a] the God of this world hath so blinded the eies of these men, that seeing these things, they see them not, but still most eagerly, giue themselues to beleeue lies; doubtlesse these are the times of which [b] S. *Gregory* so liuely discourseth, shewing that Antichrist, and his Ministers, shall work so many lying prodigies and wonders, that all which the true Church shall doe, in comparison of them shall seeme nothing at all.

a 2. *ad Corin.* 4.

b *Greg. apud Paterium. expos. in* 2. *ad Thessal.* 2.

But to proceed, although this Adoration, and worshipping of creatures in this sort, be most inexcusable, yet more inexcuseable is their inuocation of the pictures, & crosse it selfe. I doe not heere impute this error, to the learned, who are acquainted, with the figure of *Prosopopeia*, taking one per-

perſon for another, and inuocating one, in ſteed of another but in reſpect of the ſimple, and ignorant; for how can they without manifeſt danger of idolatry, vnderſtand that inuocation of the Croſſe it ſelfe, (*O crux Aue, &c.*) All haile O Croſſe, the * onely hope in this time of Paſſion, increaſe iuſtice to the pious, giue pardon to the guilty? And how can they vnderſtand, that the Croſſe ſhould increaſe Iuſtice, giue pardon? But there is a praier to be made to the face it ſelfe of Veronica, to the deuout rehearſing of which *Iohn* the 22. Pope gaue Indulgences of a thouſand yeares as it is expreſſed in a booke intituled *Antidotary* of the ſoule. This praier cannot be excuſed by the figure of *Proſopopey* by one perſon being taken for another: for the praier is directly made to the corruptible figure; that it would bring the ſuppliant to the incorruptible face. Thus it is in meeter.

* In paſſion weeke the croſſe or crucifixe is the only hope, but at other times whē *Salue regina* is ſong the bleſſed Virgin is their hope and life alſo.

It is not imaginable what like abuſes of prayers were vſed in the old time deuiſed by the ſuperſtitious monks.

Salue noſtrum gaudium, in hac vita dura,
Labili et fragili, cito peritura;
Nos deduc ad propria, O fœlix figura
Ad videndam faciem, quæ eſt Chriſti pura.

All haile our ioy, in this hard life,
Both ſlippery, frail, and ſwift in her decay,
O happy figure, bring vs all to our true life.
To ſee Chriſt, his pure face, for euer, and for aye.

In which prayer I cannot but wonder, what excellency *Iohn* the 22. could find, to grant to the deuout rehearſing thereof a 1000. yeers pardon, it may be, becauſe he held that the bleſſed Saints ſhould not ſee Gods face, vntill the generall reſurrection; the ſame perſwaſion moued him, to giue ſuch a liberall pardon to thoſe, who would deuoutly behold, and inuocat e a materiall, and corruptible ſhadow, and figure, of that infinitely reſplendant, and ſhining maieſty. Surely this kind of inuocating figures, and pictures, was in ſome ſort practiſed by thoſe three (of tenne wicked

ked Diuels, cast out of one *Catharine Bus* as * *Chambers* reporteth, who at their going out, cried out thus, *Viue, nostre dame, du Sichem. Viue, nostre dame du Sichem. Liue our Lady of Sichem, Liue our Lady of Sichem*, who constraineth vs to go out. What? may it bee thought, these wicked Fiends did call vppon the most blessed Virgin *Mary* of Heauen with the name of our Lady of *Sichem*? what meant they? tell me O *Chambers* when they called the Image of *Sichem* our Lady of *Sichem*? was it; because the same is there worshipped, and adored too too diuinely? yea with more honour, then the most blessed Virgin her selfe would accept of, if shee were conuersant amongst vs vpon earth: doubtlesse, for no other respect, did they call that image (*nostre Dame*) Our Lady, but beeause therein, God is most prophanely dispoiled, of a great part of his honour, which is giuen to the Image, and taken from God. I should be blasphemous, to call any image, which may represent that immaculate Virgin, and sacred Mother of my Sauiour Iesus, in that respect only that it doth represent her, or put vs in minde, of the great y things which God hath done vnto her and for which she shall be called blessed, for al generations I repeat and say againe, blessed for all Generations: But I dare pronounce, with the Fathers of the Councel of Francford and Constantinople, and withall the Ancient Church, that not onely any of that blessed Virgins pictures, but euen the Pictutes of God himselfe, are to bee accounted as very Idols; if they bee adored and worshipped, with religious worship, such as is due to the persons, whome they represent: and that indeed, such Images beeing so adored, and worshipped, with religious worship, such as is due to the persons, may bee deseruingly so called by Belzebub, and all his crue (our Lords, our Ladies) O immortall God, what meruaile, that they thus superstitiously abuse, and adore thy images, when they giue such religious worship, to their holy water to their *Agnus Deis*? beeing

* *Robert Chambers* in his booke of the miracles of *Sichem* page. 214. that the Diuels words were these in french *Viue nostre Dame de mountagu qui nous fait sortir*. Which he englisheth thus. Honour be to our Lady of Mountagu who maketh vs to depart.

y *Luke* 1.

small peeces of waxe with a little Balsamum and Oyle mingled together? What iniury do they to thy pretious bloud, [z] when safety both of body, and soule is both prayed for, and hoped for by sprinkling of a little holy water, (*salui facti sunt omnes, ad quos peruenit aqua ista*) they are all saued (say they) to whom this water commeth, or vpon whom this water commeth, saith their Priest, sprinkling holy water. What blasphemy against the Merits of your sacred passion, that they should [a] teach thus of their *Agnus Dei's*, little peeces of waxe, with the forme of a lambe vpon them (*omne malignum frangit sicut Christi sanguis et angit*) they driue away all that is malignant and breake sinne, as the blood of Christ. O intollerable blasphemy: no meruaile that our Pontificians, will keepe them with the hazard of a premunire, if they bee of like force, with the bloud of the lambe, that they think no plague, no pestilence, no * fire no Diuell can annoy them, if they haue one of these Iewels. But I protest heere before the heauens, that I haue known diuers, much addicted to them, and to the wearing of them and yet inconsolably tempted, and afflicted, yea and it is most assured, the Diuell hath not so much power ouer any as ouer such, that leaue to put their whole affiance in the inuincible name and power of Iesus; and do flee, to such base elements, and contemptible Creatures, deuised by their Popes rather for wares of Marchandize, to their Courtiers, then otherwise. But as pretious Iewels, as they are, you shall scarce know any Priests to vse them: I haue interpreted, the neglect of them in Priests to their knowledge of the weakenesse of them; and the veneration of them in the laity, to meere ignorance, as likewise of their grains, which are so eagerly sought for by the most ignorant, but little regarded by the iudicious, and intelligent: yet the Marchandise of graynes, is so profitable, that many of their Priests, inculcate, and commende the vse of them; to their Families amongst whom, you shall find some few, of that superstitious,

[z] *Missalia. in forma benedict. aquæ.*

[a] *Liber ceremonial. cap. de consecra. Agnus dei.*

Their late S. *Boromey.* did in his Councel at Millaine prouide diuers superstitious ordets for the worshipping of these Vanities.

* A prodigious huffing out of a Candle, by an *Agnus Dei*, is reported by a certain Ignatiã doctor *Nor.* my old schoolfellow. It is thus: two or 3. Gallants put to a burning candle an *Agnus Dei*, to make triall whether (as it is reported) it had force against fire or not. Heare the miracle; the candle was twice huffed out, the beholders left in darknesse and at sight of the prodigy 2. or 3. of the beholders were conuerted to the Popish Church as the said D. glorieth.

ous, Noble, Iaponians disposition and iudgement, who being newly conuerted to the Popes Faith, and baptized by one of the Ignatians, presently[b] was entertained, with the losse of al that euer he had by fire: but he found forsooth a ful recompense and happy exchange: for one of the Ignatians bestowed a blessed graine vpon him; by which hee should assuredly get a plenary indulgence and escape the fire of purgatory. Although he had here lost all his worldly substance by fire: and he was so glad of that graine, that (if it please you to beleeue the Ignatian relater) hee esteemed the losse of all his wealth as nothing hauing gotten such a *Iewell. O vanity of vanities, how forcibly doth the spirit of errour, worke with such, who haue not receiued the Charity of truth: but, if the graine of the Iaponian stood him, in no more steed for a plenary, then the plenary absolution, which a certaine Pope, appointed his Ghostly Father, to giue himselfe at his death, he might perhaps escape purgatory fire and light vpon a worse fire notwithstanding his graine. The History, of that Pope is thus written, by one [c] *Iacobus a Pontifician.* The Pope beeing neer his end, called a Priest, and gaue him authority to giue to himselfe a plenary pardon, the which hee deuoutly receiuing so dyed with his plenary: not long after, he appeared to the Priest, like a man damned; to whom saith the Priest, what? are you damned? why? did not you receiue a plenary indulgence? I did so, saith the Pope; but the Supreme Iudge, did not approue that absolution: doubtlesse the supreme Iudge, approueth none of their vain indulgences, by grains, by which they draw Christians from their onely affiance in the blood of his sonne in whose name[d] only is saluation; and to put hope of Sanctification and saluation where none is, nor can be. Dreadfull are their abuses, in many of their consecrations: how horrible, that* when they require & beseech the diuine grace, should come downe into their Patents, the holy Ghost should come downe into such bookes as they blesse; the holy Ghost, should come downe into their belles, which they most superstitiously, and vainely blesse

b *Literæ Iaponicæ.* in which I haue read this often.

* An *Agnus dei* after losse by fire would haue come too late: therfore a grayne against purgatory fire.

c *Iaco. de parad. Carthusi. in speculo magno Exempl. verbo indulgentia p. 424.*

d *Acts 4.*

* *Formæ Orationum ad benedicendum in manual. secundum vsum sarum in vsu apud nostros Anglos.*

and consecrate, with an apish kind of Baptisme. Yea they annoint the bels, with their most sacred oyles, into which oyles the very Holy Ghost by meanes of their inuocations e doth specially reside and dwell as they openly professe & pronounce in their Pontificalls. Many of these things are found, In their rituall according to the vse of *Sarum* and now vsed in *England* with Master *Maihews* the Monkes and my old Romane Schoolefellows annotations vpon it, and they haue for conclusion of many of their fopperies this * sanctifying prayer by which any Priest may blesse, or consecrate any creature, he shall please, so effectually that (to vse f their owne words) by the comming downe of the holy Ghost, vppon it, by the religious vses thereof, any one, may obteine, both safety of soule, and health of body. Infinitely, are their corruptions and vanities, All which, when I now obserue with my selfe not onely as abuses and practises of priuate men, through corrupt affections, but as lawes, and ceremonies, generally obserued throughout the Romane Church, I do not without greate confusion, and shame, lament and bewail my bewitching, to think with my selfe, that either I, or any one but of ordinary knowledge of Christs doctrine, should haue liued in the idle seruitude, of such contemptible creatures, and to haue giuen any iot of that honor and confidence, which is due and peculiar to the immortall and euerliuing God, by ioyning or partaking with such, who haue ioined the adoration of diuine Maiesty, with the adoration of earthly corruptible cretures, his Images: surely, as the Saint omeristian Libell, which is out against mee, calleth mee for my writing the booke for the Oath of Allegeance lunatike, I was so then, when I beleeued such trumperies, bewitched with Romes cup. (Of what force, good God is education in any religion & present possession and profession of any faith) but now with hart prostrate, I adore that Clemency of Iesus the man & God orient, who g through the bowels of mercy, hath illuminated me who sate in darknes, & directed my feet into the way of his peace.

e *Pontificall. in forma conferat. Chrism.*

* Note of what omnipotency ouer the grace of the holy Ghost the Popish Church maketh her Priests to be.

f *Benedictio ad omnia quæcunq; volueris.* A form of blessing vpon what things soeuer thou wilt. Manual. vsed by English Priests page. 168.

g Luke. 1.

I could

I could neuer whilſt I was in Rome, and a trauailer through other hot countries, heare of the ouerflo wing and inundation of thoſe moſt nefarious, abhominable, and not to be named ſinnes amongſt them: nor neuer read the firſt Chapter of Saint *Pauls* Epiſtle to the Romanes, where the exectable crimes of Idolatrie, and the other nefarious, and not to be named crimes are by the Apoſtle coupled and aſſociated together, as indiuiduall companions following each from other, either by corruption of nature, likeneſſe of ſpirits, or Gods ſecret iudgement: but I euer had withall ſome ſecret ſuggeſtions, leſt as the old Paynims, and heatheniſh Philoſophers, were deliuered ouer into reprobate ſenſes, to change naturall vſe into abhomination, for that they had changed Gods glorie, and giuen the ſame to corruptible creatures, and corruptible Images: ſo alſo the Romaniſts in reſpect of like changing of Gods glorie, and communicating part thereof, to corruptible Images, were giuen ouer, to ſuch reprobate ſenſe, as to change naturall vſe, into almoſt nefarious abhominations: Pardon me, O ye Pontifician Prelates, Laikes, &c. God knoweth, I write not this to calumniate you, or to aggrauate againſt you: what was the ſinne of [h] Sodome? heare the holy Ghoſt telling you, pride of life, ſaturitie of bread, and idleneſſe of life O moſt mercifull Sauiour of mankinde, open their eyes, that they may ſee and lament all the abhominations which be committed within thy houſe within thy wals: and inſpire into their harts, to keepe their veſſels in ſanctification: and rather to vſe, that remedie by thee and nature prouided, then to commit one of thoſe nefarious ſinnes, for which onely, thy moſt iuſt wrath might be iuſtly moued, to deſolate the whole world, and to deſtroy not only the actors, but their aſſociates and partakers in their idolatries, although otherwiſe themſelues not to be touched with thoſe enormious crimes, for which thy iuſt wrath with fire conſumed thoſe fiue Cities of old, as in like ſort within this thy kingdome, thou did-

h *Ezech.16.*

Gen. 19.
i lib. 4. hist. ca. 25

k M. R. P.

deſt with fire conſume, for like abhomination, a Monaſterie of certaine religious as i *Beda* relateth: and as at Valencine in the Low countries it is fearefully and horribly reported by a k reuerend Prieſt there, that it is doubted in that Citie by religious perſons, that thy wrath did conſume with fire, the Church and houſe of the Capuchine friers, for ſome like abomination committed in their Church: althogh by ſome others it is giuen out, that the heretikes (ſo they call thoſe of the reformed Church) did for malice caſt fire vpon their Church, which was firſt of all with that reuengefull flame conſumed.

The ſixth Motiue.

The fixt motiue.

THE ſixth Motiue I deduct out of certaine obſeruations touching the Maſſe. Theſe ſixteene yeares and vpward, hauing practiſed the ſame, I haue oftentimes had cleare ſuggeſtions aga inſt the authoritie of it, as not to be Apoſtolicall, and of Chriſt and his Apoſtles inſtitution: as they moſt eagerly (not without cauſe it being the very foundation of their religion) pretend, but any ſubſtantiall reaſon for their pretended Apoſtolicall tradition herein I could neuer read, I rather found in *Platina*, *Gulielmus Durandus*, *Stephanus Durantus*, *Almarius*, *Sigibertus*, *Gabriel Biel*, *Polidore Virgil*, and diuers other their Pontifician Doctors, who either haue commented vpon their rites, or mentioned the inſtitutions, and beginnings of the ſubſtantiall parts of their Maſſe, that they did attribute, all the parts of the Maſſe to the inſtitution and ordainlng of ſuch Popes as liued, after the Apoſtles times, yea many of them diuers hundreds of yeares; yea they related theſe things ſo weakely, and with ſo ſmall ſhew of proofe out of antiquitie (iuſt none at all) that ſometimes I greatly ſuſpected the Maſſe, to be like a garment,

of

of ragges patched together, and gathered from diuers places vnknowne, so the Masse to be patched vp, with diuers prayers and parts, the Authors whereof could not possibly by any meanes certainly be produced: but that which most of all troubled me, was to read in Saint [l] *Gregory* himselfe confessing that the Apostles did cõsecrate with the Lords prayer onely: and withall acknowledging that one called *Scholasticus*, had composed the office and Canon of the Masse: notwithstanding, all these doubts I reiected then as temptations, not doubting but that the Canon of the Masse was of the Apostles instituting: although I saw euident demonstrations to the contrary, so powerfull with me, was the authoritie of the present visible Romane Church: but (*quia ignorans feci misericordiam consecutus sum*,) because I did it with most zealous ignorance I haue obtained mercie. I now plainly see, that it is a thing morally impossible that the Apostles should be the authors of the Romane Canon of the Masse, and yet should neuer vse the same, (being so much [m] giuen to prayers, and preaching) but celebrate the diuine misteries, with our Lords prayer onely: as not onely [n] Saint *Gregorie*, but diuers others doe deliuer, vsing a Lyturgie, as it is described, by Saint *Iustine*, doubtlesse, more like the English Lyturgie then the Romane Masse: I obserued also, that downe must the authoritie of all those Historians, *Platina*, *Almarius*, *Polidore*, *Durandus*, *Durantus*, and very many others, who attribute the institution and ordaining of all parts of the Masse to diuers Popes liuing long after the Apostles: down also must that notable miracle, written by [o] *Iacobus à Voragine* an Archbishop amongst them in Italy at Genoa: the miracle was thus, and shewed in the time of *Adrian* Pope, when there was great contention in the Church, about the Canon of the Masse. Thus it was, the missall of *Gregorie* was laid, with that of Saint *Ambrose* together vpon the Altar, in Saint *Peters* Church, and left thereupon all night: that God would vouchsafe by miracle to demonstrate, which

l *Grego. lib. 7. Epist. 64.*

m *Acts. cap. 6. & 13.*

n *Greg. lib. 7. Epist. 64 Cardin Cusan. ep. 7. Amalarius de Eccle. officys lib. 3. Rupert. de diuinis off. lib. 2. Hieron lib. 3. contra Pelag. Naucler. Platina Cassander alii.*

o *Iacobus in vita Grego. primi.*

which of those two he would approue for the vse of the whole westerne Church: God did so, accordingly, saith the wise Archbishop. For the missall of Saint *Gregorie* was * rent into leaues, and cast vp and downe the bodie of the Church: but that of Saint *Ambrose* laid open vpon the Altar readie to be read: and so those ancient sages, with *Adrian* their head, gathered, that the renting of Saint *Gregories* missall, and scattering of the leaues of the same about the Church did shew, that it was Gods will, that the same should be vsed throughout the whole westerne Church, but Saint *Ambroses* missall (because it was laid open in Saint *Peters* Church vpon an Altar, as readie to be there vsed:) therefore the same forsooth must be vsed onely in Saint *Ambroses* Church of Millane. What wise coniecturer would not rather haue gathered the contrarie, that the missall of *Ambrose* should be vsed, but that of *Gregorie* despised, but had you gone O ye Pontificians (*ad legem & ad testimonium*) to the law and testimonie, to the diuine Scriptures (as you p are commaunded) and not tempt God with expecting of testimonies from the dead, which is, dangerous, superstitious, damnable you would neuer haue so shamefully forgotten your selues. And how is it imaginable, that if the Apostles instituted a Canon of Masse deliuered to the Romane Church (which also Saint *Ambrose* being made of a Catechumen a Bishop could not but find vsed, and practised in his Church of Millane) (how durst that Bishop afterwards, attempt to frame a new Canon for his Church, omitting to vse that of the Apostles?) but perhaps he vsed theirs in the forenoone, & his own in the afternoone or else the two Canons had their turnes one after another. Alas how are the sages of *Pharaoh*, caught in their coniecturing. And consider Christian Reader, how can this miracle stand, if the Canon of Masse had beene instituted by the Apostles, and accordingly had beene practised both in France and Italy, and other Churches (for I hope Masse was said throughout Italy

* The Roman Canon hath euer worst successe at such trials, for as it was heere rent so *Don Rodrigo* Archbishop of Toledo, aboue 300. and 40. yeares ago reporteth, *lib6. cap.* 25. of his historie, that when trial was made betwixt the Gothian and Toletan Canon, and the Romane, first by priuate combate of two Knights, after by fire et both trials the Toletan Canon preuailed, the Knight for the Romane Canon was ouercome, and at the second triall the fire consumed the Popes Canon, that of Toledo being vntouched.

p *Isai.* 8.

Italie and France before the miracle) what needed then *Charles* the Great to haue assisted with his Imperiall authoritie, *Adrian* the Pope for the bringing in to vse the missall of * Saint *Gregorie*? and the exclusion of that of Saint *Ambrose* (Millane onely excepted where it is now vsed) from all other Churches? away, away with these vanities: Againe, I demaund how could *Scholasticus* a priuate person of the Church or Citie of Rome, or some other Church (although p *Bellarmine* the profound Cardinall, would to the laughter of all, faine q haue Saint *Peter* signified vnder the name of *Scholasticus*) compose the Canon of the Masse, if the Apostles had made it, and the whole Christian westerne Church, had practised it before? Did Saint *Gregorie* know that the Apostle made the Canon, and that *Scholasticius* was onely gatherer, or setter together in some better methode of that which the Apostles had composed, and the Church of Rome in some sort perhaps neglected till *Scholasticus* his time, and so to need his ordering and amending? (doubtlesse S. *Gregorie* nameth r *Scholasticus* as a man wel known to *Iohn* of Siracuse, to whom he wrote that Epistle: and I thinke it would proue the wits of *Bellarmine* and all the Ignatians to find where S. *Peter*, or any of the twelue Apostles were surnamed by the name *Scholasticus*) if S. *Gregorie* knew this, why doth he not expresse it? nay why doth he most expresly insinuate the contrary affirming expresly that the Apostles celebrated the dreadful misteries, only with the Lords prayer? In his 64 Epistle of his 7. booke these are his words: *Orationem vero dominicam, &c.* the Lords prayer, we therefore laid presently after the prayers, because it was the custome of the Apostles, that they did consecrate the host of oblation at our Lords prayer onely: and it seemed to me verie inconuenient, that wee should say the prayer, which *Scholasticus* had composed, ouer the oblation, and should not vse the tradition, which our Lord had composed, ouer his bodie and bloud. Thus most expresly Saint *Gregorie*,

* It is meere vanity to think that the Canon as it is now, was so in Saint *Gregories* daies.

p *Bellarm. lib. 2. de missa. cap. 12.*

q *Bellarmine* called great pillar of the Church, and the *Austen* of our time by *Endæmon* in his confutation of *Antiepit. pa. 48.*

r M. *Thomas Iames* worthily obserueth out of S. *Gregorie* that Scholastians was a vsual name, and often mentioned in S. *Greg. lib. 2. epist. missa scholastica duci. & lib. 9. epist. 14. epist. missa. scholastic. defensori. & lib. 7. ep. 32. lib. 6. ep. 26. lib. 3. ep. 38. lib. 6. ep. 45. & alias.*

the which authoritie must downe to the ground, or else S. *Gregorie* be appeached of equiuocating or of ignorance, that he knew not the tradition, vpon which the Canon of Masse was founded; as our present Romanists would now perswade the world: But nothing, be it neuer so manifest, must ouerthrow the Canon of their Masse (which indeed is the verie life of the present Pontifician Church, and the liuelihood of their Priests, Monkes, and Prelates) and yet through the many impertinences, contradictions, contrarieties which are in it, downe it will. For, if [s] the very first prayer almost, which is this, (*Oramus te Domine, &c.* We beseech thee O Lord, by the merits of those Saintes, whose reliques are heere, that thou vouchsafe to giue vs pardon of all our sinnes) may take place, and that by the merits of Saints sins are forgiuen, and pardoned; what neede to expect a further propitiatorie sacrifice in the Masse? I proposed not long since, to the [t] chiefe in this house, how, a certaine prayer in the porteisse which hath thus, (*vt meritis sanctorum aeternitatis gloriam consequamur*, that, by the merites of Saints, we may obtaine the glorie of eternitie) was to be vnderstoode? Considering and pausing a while, he yealded this answere; by their intercessions; to which I replied, out of their owne doctrine, thus; that intercessions of Saints in Heauen are not merits; and [u] that glorie being first due vnto vs, by vertue of iustification in Christ Iesus, through [x] faith working by charitie, it was not in any sense, to be giuen to vs, for the merits of Saints: some replies passed betwixt vs, and in the end he came, to affirme this proposition, to be Catholike, to wit, (*Saluamur meritis sanctorum*) we are saued by the merits of Saints, of which proposition, demaunding the opinion of a [y] learned Priest sitting by, his answere was, that it was a sound proposition, (*sano intellectu*) being well vnderstoode. Thus they. O Iesus onely Redeemer, what vile wrong is done to thy infi-

[s] *Introit. ad altare.*

[t] *M. G. Bl.*

[u] *Rom. 8.*

[x] *Galat. 5.*

[y] *M. A. H.*

infinite merits, when thus they associate with thy merits, the merits of Saintes, to haue a reall and meritorious concurrence, for remission of our sinnes? And when ioyntly of thy merites, and the merites of thy seruants, is by them composed the treasure of the Pontifician Church: by which they pretend to deliuer soules from Purgatorie? But alas, rather they delude many simple fooles, and dispoyle them of their treasure and wealth.

To proceede, whereas in the [z] Prayer, when the bread is offered vp to God vpon the Patten, it is expresly called, (*Hæc immaculata hostia*,) this immaculate host, and is said to be offered, (*pro innumerabilibus peccatis*) for innumerable sinnes (*pro viuis & defunctis*,) for the liuing and the dead: (*vt illis proficiat ad salutem, & vitam æternam*) that it may profite them to eternall life and saluation: and likewise, when the Chalice is offered vp with wine onely in it, in their owne confession, as being long before the time of their imagined transubstantiation it is thus said of the same Chalice of wine (*pro totius mundi salute in conspectu, &c.*) that it may ascend as a sweet smell before the sight of the diuine Maiestie, for the saluation of the whole world, by the two which offertories it is euident, what manner of sacrifice, the Authors of them two beleeued to be in the masse: truly the very same, that [a] Saint *Iustine*, *Irenæus*, and other ancient Fathers, deliuer, to wit, of thanksgiuing, commemoratiue, and of Gods creatures, not of the verie bodie and bloud of Christ, transubstantiated. But obserue, now commeth *Clement* the eight, and he in his missals (what misterie is in it, God knoweth) in that short prayer of offering, which the people make, being thereunto inuited by the Priests, and in which, they pray thus, (*Suscipiat Dominus hoc sa-*

z *Offertorium.*

a *Initis ab eo, qui præfectus est,* saith *Iustine Apolog.* 2. Thankesgiuings & praiers being ended by him, who is the chiefe as prefect, and acclamations being made, by the whole people, the Deatons, whom we so call, giue to euerie one present, a part of the bread, and of the water and wine, consecrated, and doe carie to those, who are not present. *Origen in Leuit. hom.* 7. *Irenæ lib.* 4. *cap.* 32. & 34. *Chrysost. in Psalm.* 22. *Ambros. de sacramentis lib.* 4. *cap.* 5. *August. de doctrin. Christian. lib.* 3. *cap.* 16. & *in Psalm.* 98 & *tract.* 59. *in Iob. Hieron.* 26 *in Math. Author. operis imperfect. in Math. Homel* 11. *clarissime. Bertram. lib. de corp. & sangu. Domin. Theodoret. in cap.* 8. *ad Hebre. Fulgen. de fid. ad Petrum. cap.* 19. *Lyturgiæ Ambros. Basil:*

crificium, de manibus tuis, &c.) Our Lord, receiue this sacrifice from thy hands to the glorie of his name, for our profit, and of all this holy Church: he hath commaunded the article (*hoc*) this, to be left out: the misterie of which subtraction, who may not coniecture? because the demonstratiue article (*hoc*) this, in this place, doth most specially and peculiarly demonstrate, the sacrifice offered vp to God for the honor of his name, & benefit of his holy Church: therfore lest the people, who pronoūce that prayer, should by the same be brought to vnderstand, what manner of sacrifice the ancient authors thereof deliuered, the word (*hoc*) this, must be rased, and they left to expect another sacrifice, truly propitiatorie forsooth in the Masse. Such a Sacrifice as the Autours of this prayer, and of many others that goe, both before consecration, and after, neuer knew nor taught; so that if a man will vnderstand them ingeniously, and with an vnpartiall eye, read them, it will be morally impossible, for him to thinke that they beleeued the Laterane transubstantiation, as it is defended by the Pontificians: I will herein onely except the authours of the rubrickes in the Masses, which are almost continually more or lesse, changed as now of late in the last edition, [b] *Clement* forsooth (marke a pretie tricke) wil haue, the Priest not loudly to the people and eleuating of the Chalice, (as the former [*] custome was) but secretly, and at the setting downe of the Chalice, to say those words of Christ. (*hæc quotiescunque, &c.*) as often as you shall doe these things, you shall doe them in remembrance of me: wherefore, is this chaunge now made?

Doubtlesse, for no other end, (if there be any other misterie let it be shewed) but lest now in these times, when the onely and infinitely inestimable, sacrifice of Christs Crosse, is so daily, by the true Catholike Church, and her Ministers extolled, and set forth, and the Lyturgie of our Lords Supper, deliuered to be a liuely, holy,

b *Missa Clemēt 8. in. rubric.*

[*] *Clement* also hath lately instituted that the Laicks must receiue at their Lotiōs wine mixed with water perhaps to imitate that of *S. Chrisostomes* Lyturgy where it is appointed that after consecration sodden water is to be mixed with the wine consecrated that the people were to receiue *Missa Chrisost. edita à Plantino & translata a Leone Tusco.*

holy, and expresse [c] commemoration, and remembrance, and commemoratiue sacrifice, of that which Christ did and suffered for vs;) the sincere, and religious hearer should perceiue, by those words, (as often as you shall doe these things you shall doe them in remembrance of me) appointed in all former Missals, to bee loudly and distinctly pronounced, by the Priest, at the time of the shewing of the Sacrament, that the auncient authors of that part of the Canon (which is the principallest) did vnderstand, that all which was there done, was onely a commemoration of that, which Christ suffered vpon the Crosse, but not to bee Christ himselfe, truly, verily, carnally, really, there in body, by a commutation, or transubstantiation of Elements present. But what meruaile that they haue corrupted the Rubricks of their Masse? when some of their Popes, if not *Scholasticus*, haue most shamefully corrupted the words themselues of consecration: for in the consecration of the Chalice, they do put to Christs words, all these, (*noui et eterni testamenti, mysterium fidei*) of the new and euerlasting Testament, the mystery of Faith: the which words, although they doe yeeld a very godly sense, and doe directly impugne their transubstantiation, yet to bring in Christ, as speaking those words, which not one of the [d] Euangelists, or Saint Paul, describing the manner of blessing, and the very words which Christ vsed at his last supper haue set down: it is too improbable. To say that either the Euangelists, or S. *Paul*, should omit to set down any of the necessary words, or integral parts of the form of consecration & that Scholasticus, or some other illuminated Pope, shold be so diligent, as to supply the *negligence of the Apostles were vaine: heere is a most manifest, and hereticall abuse,

c *Bellar. lib. recog. pag.* 85. To shew that in his first booke of the Masse & last Chapter hee had iustly denied any true sacrifice of Christs body to bee offered vpon good Friday in their Church, answereth thus an obiection that is made against him out of their seruice of good Friday. whereas that daies oblation of Christs body (as it is by them beleeued and there adored) is called a sacrifice; he saith, that is to bee vnderstood, improperly; & there, to proue that, he compareth their offering of Christ vpon good Friday with the Sacrifice of incense and paschall candle, which is offered by them the next day, and in this his assertion he is so eager, that he heapeth authority vpon authority, out of his brethren Pontificians, to proue it. *Bellar. lib. recog page* 85. 86. d *Matth.* 26. *mar.* 14. *Luc.* 22. 1. *Corinth.* 11. * And as they haue thrust into their forms of consecration the word (*enim*) for: so they haue left out in consecration of the bread these words (*quod pro vobis tradetur*) which shal be deliuered for you.

and yet rather then the Masse, which *Scholasticus* as they falsely pretend composed, shall downe: downe must the Authority of Gods word, as not sufficiently deliuering the form of consecration of that life-giuing life-quickning, and inestimable Sacrament, by which Christ crucified, is most liuely commemorated, and all his graces, most really and effectually receiued, by the faithfull, and worthy receiuers, who come vnto that diuine Table, with a resolued Faith, a burning Charitie, and a pure Contrition, and bewailing of their sins; but to others, who come vnfaithfully and with purpose, or halfe inclination to wallow still in their sinnes it will be, as it was to *Iudas* (*buccella intincta mortis*) a dipped morsell of death: but in the worthy receiuer, (O miracle! O inestimable benefit!) there is a reall coniunction, and participation of that Christ, who sitteth at the right hand of his Father; like as the Regenerate in Baptisme, are truly [e] and really regenerated, and borne of the holy Ghost, not because they haue the substance of the Holy Ghost, anewe imparted to their soules, to their sanctification; but for the reall graces, which they by that Sacrament receiue of the holy Ghost; euen so, in this most diuine Sacrament, not the flesh it selfe, which was crucified, to vse S. [f] *Austins* words is carnally eaten, but the vertues, and graces of the flesh, which was crucified, is really eaten by the soule, in that sort as the soule can eat; that is spiritually & really by her affections, & other immanent real & internal operations, so heer: as the food is spirituall, so the manducation, by faith, loue, and thanksgiuing, is spirituall, heere the mind, not the belly or stomack, is to bee prepared: Like as Saint *Augustine* speaketh.

[e] *Ioh.3.*

[f] *Aug in Psal.98*

And like as before their consecration, so after their transubstantiation, and eleuation, such prayers, and actions are vsed, by him who composed their Canon, that either hee, must be reputed an egregious Arian Impostor, or some Nestorian seducer, making Christ either a Creature, or a sanctified man onely: or else, he did not beleeue that reall presence

sence of Christ himselfe, and the most Blessed Trinity, which is now imagined, and taught by the Pontificians; For if hee did beleeue, that after their eleuation, Christ in person, was really present, as a Compleate, and Consummate sacrifice, what Arrianlike impudency, was it in him, to g appoint so innumerable signings, and crossings by the sinful and earthly hands, of sinfull Priests vpon, and ouer Christ, and the sacred Trinity it selfe? (but belike his many crossings did sanctifie before consecration, but not after, when they are only vsed as significations, or else because Christ himselfe the sacrifice, needeth no sanctification, they are vsed onely to driue away Diuels, from the sacrificing Priest, (for *Zuares* & others will not deny but that the Diuels may and doe come so neere to their Sacrament, that they can both carry it away, and abuse it also) doubtlesse, *Scholasticus* would not haue beene so Sacrilegious to haue ordained * Christ himselfe to bee signed and blessed so often, by sinnefull hands, and therefore if he appointed so many crossings, he did not beleeue a reall presence of Christ, but only a commemoratiue sacrifice, in his Creatures. And in good earnest, I put a certaine demand to the Pontificians, whether any one of them or their Priests, beleeuing Christ, to sit, at the right hand of his Father; may without maine Sacriledge offer to signe and blesse him with one of their crossings? or whether the blessed Virgin *Mary*, or *Saint Mary Magdalene* beholding Christ vpon his Crosse actually consummating that Sacrifice, that one oblation, by which once offered (to vse the words of the b Apostle) hee hath sanctified, and consumated all those who beleeue in him, (*in eternum*) for euer: might without inexplicable presumption, and sacriledge haue offered by blessing, crossing, or prayer, to haue giuen him any sanctification or assistance in that his dreadfull sacrifice, manifest it is, that as in that sacrifice, hee would endure no helper, nor suffer no compartner, so neither in this, if he were, as truly sacrificed, and offered vpon the Altar, as they pretend.

g *Per totum Canno. in missal.*

* Without all question the lesser is blessed of the greater. *ep. ad Heb. 7*

h *Ad hebr.* 10.

But

But *Scholasticus* the Composer of the Canon, doth yet more perspicuously, shew, that he did not beleeue the Pontifician Transubstantiation; for besides, that hee calleth the Sacrament (*panem vitæ æternæ, et calicem salutis æternæ*) the bread of euerlasting life, and the cup of eternall saluation; he also desireth God, to behold the same sacrifice, with a propitious and fauourable countenance, like as the sacrifices of *Abel*, *Abraham*, *Melchisedech &c.* The which Priests being of the Law of nature, did iustly, and necessarily desire God, to looke propitiously vpon their sacrifices, because they were not perfect with any absolute perfection, being only creatures, and onely acceptable, for the deuotion of the offerers, which might bee tainted, with sin and imperfection; but to say the same of the sacrifice of Christ himselfe, if he were really present and really sacrificed, were horrible blasphemy; and I demand, whether Saint *Magdalen*, kneeling at the foote of the crosse, might without sacriledge haue desired God the Father, to haue looked downe with a propitious and a fauourable countenance vppon the sacrifice of his infinitely beloued sonne Iesus, as he did vpon the sacrifice of *Abel?* (to wit a lambe, or a sheepe) vndoubtedly if *Scholasticus* beleeued as the Pontificians doe, he was an egregious Impostor to ranke the Creator of infinite Maiesty with his creatures, and to equalize, or compare the sacrifice which was both acceptable, and satisfactorious, (*ex rigore iustitiæ*) in the very rigour of Iustice, with those imperfect sacrifices of *Abel*, and others, which did not, nor could not sanctifie the Offerers.

But further, yet in that which followeth, he quite ouerthroweth the Papists, presence of Christ, in the sacrifice: for thus he prayeth [i] (*Supplices te Rogamus &c.*) *We humbly beseech thee Omnipotent God, doe thou commaund these things to be carried by the hands of thy holy Angell, vp to thy high Altar, into the sight of thy diuine maiesty*: thus there. Here I demaund of them, what in their consciences they think.

[i] *Ibid. in Can.*

thinke the Author vnderſtood by thoſe words of the praier *(iube)* command and *(hæc)* theſe things: who is heer commanded? What, Gods ſpeciall Angell, Chriſt himſelfe? but if you pleaſe, to vnderſtand Saint *Michael*, or ſome other Angell, marke the Conſequence: Chriſt himſelfe, or Saint *Michael* muſt carry vp theſe things; either Chriſt Chriſt himſelfe, or Saint *Michael* Chriſt, vp to the high Altar, before the ſight of the diuine Maieſty; then what a profound Gramarian was your *Scholaſticus*, to call Chriſt *(hæc)* theſe things, or elſe what a Sacrilegious impoſtor, to deſire God the Father, to command *Michael* to bring vp and offer vp his infinitely beloued ſonne before his Maieſty, who euer [k] ſitteth at his right hand, [l] making intercеſſion for mankind, and all thoſe who ſeeke to him. And if you will vnderſtand your demonſtratiue Article, *(hæc)* theſe things, of the onely accidents of bread and wine, they are in good ſooth not worthy carrying ſo high, neither by Chriſt himſelfe, nor his Angell Saint *Michael*: Charge not therefore, O ye Pontificians, *Scholaſticus* with ſuch ſacrilegious imaginations: had he beleeued as you doe, he wold haue prayed either in this or the like ſort. *O moſt mercifull Father, heere before me vpon this* Altar *lieth thy onely deere ſonne Ieſus, (of infinite dignity and vnſpeakeable Maieſty) by me ſacrificed to thee; him, in reſpect of his infinite dignity, thou canſt not refuſe nor reiect: for his ſake, reiect not, refuſe not mee, thy Prieſt, offering him to thee, make me partaker of his graces. &c.*

k *Heb.4.1.Col.3*
l *Rom.8.*

But thou wilt ſay, perhaps *Scholaſticus* did vndoubtedly beleeue Tranſubſtantiation: for hee ſaith, that there is a participation, of Chriſts body, from the Altar; true hee ſaith ſo, if hee bee not corrupted: but what then? Chriſt ſaide more, *Eate, this is my body*: know yee not O yee Pontificians, that it is a great myſterie? It is a Sacrament of the new Teſtament, and as a Sacrament it muſt be vnderſtood, vſed, & practiſed? remember S. [m] *Paul*, twice

m *1.Corin.10.*

twice repeating, doe this, or doe these things in commemoration of me? without all question within this space of a 1000. yeares. the canon, and liturgy of Masse hath beene so often pared & clipped, that it is hard to say, what *Scholasticus* composed: and therfore vnlesse *Scholasticus* were a contradicting Scholler to himselfe, he must needs bee corrupted, if in any place of the Canon he seeme to speak for your transubstantiation. But I will acquaint thee by the way, (courteous Reader) with a certaine accident: when I was writing vpon this very matter, in commeth to my Chamber n one of the Ancient Priests of this place, pretending not to come to conferre, but conferring with me, perhaps to draw somewhat out of me touching my resolution: but he ingenuously confessed to me at last vpon conference that the Apostles did not institute the Canon of the Masse: for arguing with him about some other points and about traditiõs, he acknowledged that traditiõs Apostolical, must be carried vp, hand in hand, from Author to Author, vntill the Apostles times: what then (said I) thinke you of the Canon of the Masse? is it a Tradition Apostolicall? yes, without all question (said hee), a tradition Apostolicall: shew me (then said I) how, this Canon is carried vp, hand in hand, from Author to Author, from Record to Record, till the Apostles times: he failed, (as *Bellarmine* himselfe, must faile) for hee could not goe higher then the time of *Gregory*, and yet not authentically, and sufficiently, to him neither (as I easily shewed) and so fell downe, the Apostolicall Tradition of the Canon: but hee replieth (for they are resolued to see and not to see) yea but the Doctrine of the Canon, was a tradition Apostolicall and may bee carried vp to the Apostles times: where said I, find you then the eleuation, and transubstantiation mentioned in, or before Saint *Gregories* time, or in Saint *Gregory* himselfe? I came not to reason, (said hee) well then I replied; at least you graunt that the very forme, of the Canon, as it is now

n *M. I. Col.*

vsed

vſed in the Romane Church cannot be carried vp, from record to record, from Author to Author, vntill the Apoſtles time; he ingenuouſly granted it, and ſo fell downe the Apoſtolicall tradition, of the Canon of the Maſſe, and withall, ſo ended our conference.

And here alſo, concluding, to ſpeake any more concerning tranſubſtantiation out of *Scholaſticus*, I paſſe ouer to another obſeruation in this their Canon; and wil ſhew that their *Scholaſticus* did not beleeue Purgatory flames, &c. And ſo downe, muſt their ſuffragatiue, and propitiatory ſacrifice, for the burning ſoules in purgatory; if the Authority of their Maſſe muſt ſtand.

I finde expreſly, that thoſe dead perſons, for whome prayer is now pretended to bee made by the Romane Church, as though they were in the flames of Purgatorie, are o heere moſt ſignificantly ſaid, to reſt in Chriſt, to ſleepe in the ſleepe of peace; now I pray the Pontifician Reader to teach mee what peace in Chriſt, what ſleepe in reſt is it to bee tormented inceſſantly, in that dreadfull fire of Purgatory? (for extremity and anguiſh equalized by the Pontificians with the fire of the damned) doſt thou vnderſtand Chriſtian Reader? doſt thou thinke, that *Scholaſticus* if hee were the Author of this prayer, would call the burning flames of purgatory, the reſt in peace: the ſleepe of peace? a very ſweete reſt of peace, doubtleſſe, for ſuch eſpecially as ſhall continue in it, vntill the day of Iudgement: for they affirme ſo much that ſome who are burning in that reſt, ſhall reſtleſſely there reſt, vntill the generall reſurrection: and perhaps, when they end their Maſſes of purgatory reſt, and of *requiems* they p thus conclude them, (*requieſcant in pace*) let them reſt in peace: deſiring thereby, that the ſoules departed may reſt in Purgatory, yea reſt in Purgatory ſtill. Doubtleſſe, whatſoeuer they meane in their daily *requiem-Maſſes*, the Author of the Praier whoſoeuer hee were,

o *In Canone miſſæ in oratio: quæ incipit memento domi. &c*

p *In fine miſſæ.*

desired that they might rest in peace, and in the sleepe of peace, to wit in some place of rest, vntill the day of Generall iudgement, and resurrection: For most probable it is, that the Author of this prayer for the dead, was of opinion, of many of the q Auncient Fathers, of the Church, and some latter Popes, to wit, that the soules of the Faithfull departed, remained in some certaine appointed place of rest, vntill the day of Iudgement; which place some of them call vnder the Altar, but most manifest it is, that if the Author of the praier, were in his wits, hee would not esteeme the dreadfull flames of purgatorie for a sleepe of rest, peace of Christ, sleepe of peace, vnlesse it may bee saide, that hee thought that soules departed, doe put on the natures of Salamanders, small little beasts, who as fishes doe swimme in the waters, so they liue and breath in the fire it selfe. Or else perhaps, hee was of Saint *Gregory Nissenes* opinion; with some of the other Auncients of the Church, who in one of his Orations, vppon the resurrection of our Sauiour Christ writeth thus: (*animam vero, per se separatam, &c.*) But the soule beeing by it selfe, and separated from the bodie, fire cannot touch, neither can darkenesse bee irkesome or greeuous vnto it, because shee wanteth eies, and therefore with these agreeing considerations, and reasons, wee are compelled to approoue the resurrection of the deade, thus hee; prooving by the impassibility, of the soules separated, a resurrection of the body, that in it, the soule might bee punished, and afflicted, and so according to this Fathers opinion, the flames of purgatory should nothing at all afflict the soules departed, and therfore they might bee said to rest in them, and to sleepe also a sleepe of peace in them.

q *Tertull. lib. de anima cap.* 55. deliuereth it as a matter assured in his time that all soules of the faithful departed are kept in some lower part vntill the generall iudgment *Lactant lib.* 7. *cap.* 21. Yea in Saint *Bernards* time this errour was rife hee helde it Serm. 3. *De omnibus sanctis* and who is ignorant that *Iohn* the 22. Pope held it and would haue defined it and caused preachers publikely to teach it. *Gerson Serm. de pasch. Ioh. Villan. in Historia. See S. Austin in Psal.* 36. and his *Enchirid. cap.* 108. the like haue *S. Chrisost* and *Theoph. in* 1. *ad Corinth.* 11. *Iustin. lib. Quest. q.* 60. *et* 67. 1 *Grego. Niss. orat.* 3.

Our

Or else most probable it is, that he thought, the state of the soules departed, in respect of damnation or saluation, was in some sort vncertaine, vntill the generall iudgement, (according as many of the ancient Fathers seeme to haue taught) and this vntill the sentence of damnation, or saluation were by the Iudge pronounced: and therefore, although they were in a kinde of rest, and expectation of that which was to come, yet in respect of the communion of charitie, which is, betwixt all members of the Church, he might thinke that prayers of the liuing might be auaileable for them, so that by them they might finde their Iudge more propitious. And this verie aptly, yea necessarily accordeth, with other like euident matters in their Masses for the dead: for as by their *Sequence*, which beginneth thus (*dies iræ, dies illa, &c.*) A day of wrath is that day, they haue often relation, to the day of generall iudgement; and to the generall account, which is to be made that day, and therefore, the whole sequence is purposely pronounced, as in the persons of the dead, who desire a fauourable, and a mercifull iudgement at that day, and to be deliuered then, when the Goates shall be set on the left hand, and the sheepe vpon the right hand, so that there can be no tergiuersation at all; but that the authour of that *Sequence*, prayed that the soules of all faithfull departed, (for hee prayeth for all faithfull departed, none excepted,) might finde a mercifull iudgement, at the daye of the Generall account.

And agreeingly to this, are diuers prayers also of the dead: And most expresly is their oblatorie, in their daily Masses of the dead: which is thus: (*Domine Iesu Christe, &c.*) Lord Iesus Christ, deliuer the soules of the faithfull departed, from the paines of hell, and the deep lake: deliuer them from the mouth of the Lion, that hel may not (note this sentence) swallow them vp, that they

s *Missal. in commemorat. omnium fidelium defunct.*

t See all this most euidently in their Sequence. *dies iræ, &c. ibidem.*

u *In missis quotidianis pro defunctis.*

fall not into the darke; but let thy ſlander-bearer or Signifer *Michael*, repreſent and exhibite them into that holy light which thou haſt promiſed to *Abraham* and to his ſeede for euer; Thus there: he who ſeriouſly conſidering this prayer, pondereth thoſe words, (the ſoules of all faithfull departed) and thoſe, that they may be deliuered from the deepe lake, and that they be not ſwallowed vp by hell, nor fall into the darke, he cannot eaſily be perſwaded to thinke otherwiſe, then that the Authour of this prayer, did thinke (as many ancients did) that the ſtate of the ſoules departed, * was not certaine vntill the day of Iudgement: and that none of them were to ſee the glorie and face of God, vntill after the day of Iudgement, and generall reſurrection, when they ſhould receiue the promiſes as *Theophilactus* proueth and diſcourſeth. This errour had very many and ancient patrons, as *Bellarmine* himſelfe cannot denie; and without all queſtion it may be thought the parent of another errour, of praying for the ſoules departed, to deliuer them from the fire of Purgatorie. Doubtleſſe, a Nouell errour, and no Apoſtolicall tradition, becauſe not clearely knowne, nor receiued in Saint *Auſtens* time, who moſt expreſly in the learnedſt, and perhaps the laſt booke he euer wrote (except his Retractations,) affirmeth that y perhaps it is true, (note the word perhaps) that there is a purging fire after death; by which, it is moſt manifeſt according to other places of him, that the Church in his time did not make Purgatorie fire a tradition Apoſtolicall, or article of faith: but of late, the Pſeudoſinode, and Schiſmaticall Councell vnder *Eugenius* the fourth gathered againſt that of Baſil, which had depoſed *Eugenius* before, and ſubſtituted *Felix*) contrarie to the ancient faith, of the Latine and Greeke Church determined Purgatorie pains for a point of faith. But of theſe imaginarie, and fatuous flames elſewhere perhaps more largely. The word of God, as it is expounded of the ancient Fathers, doth diſpell, condemne, explode them, for

* *Auguſt. lib. 1. retract. 14. & 12. de ciuit. cap. 9. epiſt. 111. ad Fortunat. Irenæ. lib. 5. cap. vlt. Ambroſ. lib. 2. de Cain. cap. 8 & lib. de bono mortis. cap. 10. Chriſoſt. homil. 28. Hieh. Origen. hom. 7. in 1. reuit. Hilarius, in Pſal. 138. Theoph. in 1. ad Corinth. 11. & in 11. ad Hæbr. Theodor. ibidem.*

y *Auguſt. lib. de ciuit. dei. 21 cap. 26.* ſee alſo the 16. chapter.

for if there [z] be no damnation to those, who die in Christ Iesus, beleeuing in him with faith, working by charitie? and if all those who die in him, euen from that moment of death rest from their labors? and that no sooner the earthly habitation is left off, but an heauenly habitation is put on? and those who beleeuing Christ loue Christ, desiring to be dissolued, and to be with him, are with him? and if generally the Apostle exhorteth and commaundeth, that Christians should not be so much as contristated, for those who die in Christ? in Iesus, and by Iesus, by whom, and in whom they sleepe; with many such like sayings: who, that is not eyther seduced by his education in poperie, or else for his ouercredulitie to their Priests misled, will beleeue, the imaginarie flames of Purgatorie? And heere I constantly affirme, and the contrarie cannot be shewed (to wit) that all those Fathers who alowed praier for the dead, were more or lesse to be touched with some one of these errours, either that the states of the faithfull departed, could not be certaine vntill the day of iudgement, and that they were to be kept in certaine receptacles till that time, and that none of the departed were to see Gods face, vntill the day of iudgement: [a] or else that the verie soules of the damned in hell might be holden by prayers, as *Iohn* [b] *Damascene* approuingly, relating the historie of Trajanes soule doliuered by Saint *Gregorie* seemeth to hold: and all those who account the historie of *Falconillas* deliuerie, by the prayers of *Tecla* to be authenticall, seeme to affirme. And as for the historie of *Traians* deliuerie by Saint *Gregories* prayers, although it be impugned by some later authors, yet the historie is to be seene painted, in Saint *Gregories* Monasterie at Rome, the which also, the great Ignatian *Salmeron* acknowledgeth: by which it is most manifest that the opinion, teaching that damned soules in Hell might be holpen or eased by the prayers of some liuing, seemed not so extrauagant and improbable in the Romane Church, when time was: by all which, and much

z *Epist. ad Rom.* 8. & 2. *ad Corinth.* 5. *ad Thes.* 1. *cap.* 4. *Apoc. cap.* 14.

a *Austen*, writeth doubtfully hereof in his Enchirid, cap. 109. where he affirmeth that sacrifice is offered for the dead, either that they may haue full remission, or else that their damnation may be more tolerable. He teacheth the like, *lib.* 1. *de orig. anima. cap* 9. & 10. & *lib. de cura pro mortuis cap.* 1. *Azor. lib. institut.* 10. *cap.* 22. affirmeth that it was the doctrine of certaine ancient that their Masse did profit and ease the soules damned in hell.

b *Damascen. orat. de mortuis. Ciecon. Aquinas ali.*

much * more, that might be said to the same purpose, the courteous Reader may obserue how one errour breedeth another, to wit, vncertaintie of estate of the soules departed, vntill the day of iudgement, prayers for them; prayers for them, Purgatorie fire; Purgatorie fire, requiem Masses, and Purgatorie sacrifices for them, and their fabulous Indulgences with such like errours.

* *Ciprian* seemeth to shew how the commemoratiue sacrifice was offered for martyrs in cõmemoration of them. *Cyprian epist.62.lib.3. & lib. 4. epist.5.* in like sort *Ciril.* speaketh in Cateches.

There be many other things which I might iustly taxe in the Canon of their Masse, as repugnant to all antiquitie, and consequently not Apostolicall: the dreadfull eleuation of the Sacrament (not onely to be reuerenced, as a Sacrament of God) but to be adored and inuocated as the diuine Maiestie it selfe, their carrying vp and downe, the said Sacrament in their processions. But as execrable, rather then as inexcusable, I doe abhominate that Papall custome, and Nouell fashion of theirs, by which, they set the Sacrament vpon a white palfrey to be caried before their holinesses, whithersoeuer they shall make their progresse, to shew perhaps that they will be like the virginall Saints in heauen [b] who follow the Lambe, whersoeuer he goeth. O mercifull Sauiour of mankind, ([c] *tempus faciendi, dissipauerunt legem tuam,*) It is high time to doe, they haue dissipated thy law: in steede of thy diuine Maiestie, they haue set vp a God, dwelling in their tabernacles in their towers, and call the same, their God, the God of fortitude, the God of strength, and insteed of that thy onely sacrifice of the Crosse (daily honoured, inuocated commemorated, by thy faithfull Seruants) the Chimericall and imaginarie reall, carnall, sacrifice of your selfe, in bread and wine vpon their idolatrous Altars. Open their eyes, thou who art the onely Sacrifice, oblation, redemption, and deliuerance of all mankinde, by that oblation which thou diddest once make for vs all vpon the Crosse, looke downe and consider how they abuse thy holy rite, and institution which thy Maiestie appointed, and all thy ancient Church receiued according as thy [d] Euangelists and Apostle

b *Apoc.14.*
c *Psal.118.*
d *Matth.28. Mark.14. Luke. 22.8. Paul,1 ad Corinth.11.*

Apostle deliuered vnto them, that all thy faithfull, should receiue the Sacrament, whole and intire in both kinds, yet now [e] comes the Tridentine Fathers, and they do not only decree, one kind to be enough, but they also accurse, and execrate (they curse, and thou wilt blesse) all those, who shall obserue and teach as necessarie thy institution, and shall practise according as all the Prime, and ancient Churches did: and this their treacherie, they will excuse, by protesting (take a *Helen* without an excuse, so the Tridētine is named by *Espencæus* in his Commentarie vpon *Titus*) that the ancient Church neuer vsed the Sacrament vnder both kinds, out of opinion of necessity: as though your holy institution, your commandement deliuered, and inculcated by the Apostles and Euangelists did not bind vnder necessitie: But they will thus at their pleasures only like the [f] Outlaw or lawlesse man (by whom they were authorised for this) described by your Apostle in his Epistle to the *Thessalonians*, change your law and dissipate the eternall league of the new and eternall testament.

e *Conc. Trident. sess. 21.*

f *2. Thess. 2.*

It will here be expected perhaps, that I deliuer my sense, and Catholike beleefe touching this most venerable Sacrament: It is truly the same with that of the ancient Fathers of the Church, in whose words I will by and by expresse my faith, the which I see also most clearely agreeing with the reformed Lyturgie of the English Church: and the articles concluded and agreed vpon by publike consent, in the conuocations of the English Church: which Lyturgie and Articles, when I lately most seriously perused, & considered, I saw a vehement propension & resolution in the authors of thē, with all reuerence to embrace what was most agreeing to the word of God, & to that which the ancient Primitiue Church taught & deliuered: the which had I neuer read, I could neuer so haue thoght of thē: the english church & Lyturgy therof both, are in such vile obloquies with the Pontificiās. But I now perceiue that the aduersaries [g] (*posuerūt spē suā mendacio*) they haue made not one ly, but infinte lies

g *Isai. 28.*

and calumniations against the Church of England, their hope: for in their schooles and Seminaries they commonly make their aduersaries speake what they list, and so to impugne and confute them, and teach their young souldiers of *Sanders* his holy quarrell to doe the like. But to returne to my purpose, my Catholike faith concerning this dreadfull Sacrament, I will deliuer in the words of some of the ancient and Catholike Fathers. Saint *Austen* expounding that [h] sentence and commandement of our Sauiour, (*nisi manducaueritis, &c.*) vnlesse you shall eate the flesh of the Sonne of man, and drinke his bloud, you shall not haue life in you, [i] saith thus: he seemeth to commaund a crime, and a wickednesse, it is a figure therefore, commanding vs to communicate with our Lords passion, and that we profitably and sweetly lay vp in our memory, that his flesh was wounded and crucified for vs. The same he confirmeth in his [k] Treatise vpon S. *Iohn*, where he greatly taxeth the ignorance, and mistaking of the Capharnaites, who thought, that Christ intended to giue them such flesh to eat as themselues were, that is, true flesh, whereas (saith Saint *Austen*) Christ in those words, couered a grace. And in another place vpon the [l] Psalmes, thus he writeth most perspicuously, (*Spiritualiter intelligite, &c.*) vnderstand that which I haue spoken, spiritually, not this bodie which you see, you shall eate, neither shall you drinke that bloud which they, who shall crucifie me, will shead: I haue commended vnto you, a certaine Sacramēt which being spiritually vnderstood, will quicken you. And how this Diuine misterie being a Sacrament, taketh the name of the thing, whereof it is a Sacrament, heare him clearely declaring the same to [m] *Bonifacius* an Earle in Africke. Sacraments (saith he) haue a certaine resemblance of the things whereof they are Sacraments * and for that resemblance they take the names, commonly of the things themselues: and therefore, as the Sacrament of Christs bodie, is after a sort Christs bodie, and the Sacrament of Christs

h *Iob. 6.*

i *August. lib. 3. de doctr. Christ. cap. 16.*

k *Tractat. 27. in John.*

l *Psal. 98.*

m *Epist. 23. ad Bonif.*

* See *Theodoret* for this purpose *in dialog. impatib.*

Christ bloud, his bloud, so the Sacrament of faith (to wit) Baptisme is faith, thus he, like is the authoritie related in their [n] Canon Law, (*Sicut ergo celestis, &c.*) Therefore euen as the heauenly bread which is the flesh of Christ, after this manner, is called the bodie, whereas it is truly a Sacrament of the bodie of Christ, that, which visible, palpable, mortall, was put on the Crosse, and the verie immolation which is done by the hands of the Priest, is called the passion of Christ, the death of Christ, and the crucifying of Christ, not in truth of the thing, but in a signifying misterie, so the Sacrament of faith, which is Baptisme, is vnderstood faith. Againe: [f] Saint *Austen*, (*non dubitauit, &c.*) Our Lord doubted not, to say, this is my bodie, when he gaue a signe of his bodie, and therefore, vpon Saint [t] *Iohn*, although hee acknowledged *Iudas* to haue receiued (*buccellam dominicam,*) the Lords morsell, yet he receiued not, (saith hee) bread the Lord, but the bread of the Lord: of which words, what other meaning can there be? But that bread of the Lord is onely the outward Sacrament, which *Iudas* receiued: but bread the Lord, is the same Sacrament receiued by the religious and faithfull, who withall beleeueth, thinketh, loueth, and hopeth in and vpon Christ crucified as his Sauiour, and so in soule by faith and loue eateth him, and receiueth bread the Lord: accordiug to that of the same [u] Father, beleeue, and thou hast eaten: and that of Saint [x] *Bernard*, when they heard him, say vnlesse you eate the flesh of the Sonne of man and drinke his bloud, they said, that this is an hard speech, and departed from him, and what is to eate his flesh, and drinke his bloud, but to communicate with his passion, and to imitate that conuersation, which he held?

To these Fathers, for this purpose, I adioyne Saint [y] *Ephrem*, thus confessing, *Inspice diligenter &c.* Beholde diligently, how taking bread into his hands, hee bles-

n *De consecrat. dist. 2. cap. hoc est quod.*

f *Contra adimãt cap. 13.*

t *Tract. 59. in Iohn.*

u *August. tract. 25. in Iob.*

x *Bernard. serm 3. in Psal. qui habitat.*

y *Ephrem.* in *Harding* against the challenge of D. *Iewel.*

seth, and breaketh it, in a figure of his immaculate bodie, and in a figure of his precious blond, he blesseth and giueth the Cup to his disciples: thus he. [z] *Tertullian*, when he was a sound Christian Catholike, thus pronounced: Iesus Christ, when he tooke bread and distributed it to his disciples, made it his bodie, saying *this is my bodie*, that is to say, the figure of my bodie. And a gaine in another [a] place he speaketh thus, to *Marcion*: God in your Gospell called bread his bodie; that by the same thou maist vnderstand, that to bread he hath giuen to be a figure of his bodie, but a figure it should not be, if it were not a bodie of truth: thus he.

z *Lib. 4. contra Marcio. cap 40.*

a *Lib. 3 cap. 19. contra Mar.*

I will adioyne two places out of *Eusebius*, who liued then, when the Pastours of the Church were most vigilant against all errours and heresies: and therefore they would not haue suffered this doctrine in *Eusebius*, touching the Sacrament, if it had not beene agreeing to the Catholike faith of that time. Christ hauing offered, [b] saith he, himselfe for a soueraigne sacrifice to his Father, ordained that we should offer a remembrance thereof vnto God, in steede of a Sacrifice: which remembrance we celebrate by the signes or simboles of his bodie, and blond vpon his Table; and pleasing God well, we offer a Sacrifice without blond, and reasonable, and acceptable vnto him: thus he. In which authoritie of *Eusebius* I note that the Greeke word (ἀναίμους) is to be translated without blond, to wit, a Sacrifice without blond, though not without the signes of blond; and the same Greeke word therfore in our English tongue is to be translated without blond, not vnbloudie, for that word doth not sufficiently expresse the signification of the Greeke ἀναίμους. Secondly this Father constantly [c] teacheth thus: Iesus deliuered to his disciples the signes (or simboles) of his diuine dispensation; commaunding them, (ποιεῖσθαι) to doe or celebrate the Image of his true bodie, for since he hath no more receiued the Sacrifices of blond and

b *Eusebius de demonst. Euang. lib. 1. cap. 10.*

c *Lib. 8. de demonstrat. Euangelica demonst. 1.*

and diuers creatures, ordained by *Moises*, he hath appointed, to be serued, with bread, for a figure of his body, thus he. [d] Saint *Ambrose*, thus. *If there be, so great strength, in the word of our Lord Iesus, that all things began to be, when they were not, how much more shall it be of force, that the (elements) should be the same, they were before, and yet be changed into another thing?* *S. Ireneus* is often cited by the Aduersary for a propitiatory sacrifice and transubstantiation, but it is not possible for any one to write more effectually to ouerthrow their imagined propitiatory sacrifice & transubstantiation then he doth, and I desire the Christian Reader, with patience, and with an vnpartiall eye, to read what I shall, somwhat more largely, deduce out of his expresse doctrine, in two of his [e] chapters, of his fourth book against heresies.

d *Ambr. de sacram. lib. 4. ca. 4.* *S. Ambrose* did not beleeue Transubstantiation, because many more wōdrous actiōs should concur to Transubstātiation then were in Creation, and his argument is from a greater wonder to shew a lesse, a *maiori ad minus* as it is said

e *Ireneus lib. 4. cap. 32. et 34.*

For first, he not so much as once mentioneth either propitiatory sacrifice, or transubstantiation, but rather hee expresly compareth the same sacrifice of bread and wine with the sacrifices of the olde testament, and maketh that the same is no more needfull to God then those were. He also most significantly auoucheth that it is a sacrifice of the things which are from vs; and hauing made a generall asseueration, that sacrifices doe not sanctifie the man, but that the pure conscience wherewith the Sacrifice is offered, doth sanctifie the Sacrifice: hee presentlie addeth thus, that therefore, the gift of the Church, is called a pure sacrifice, because the Church with simplicity offereth, it (would he haue spoken thus, if Christ the Author of all sanctity, had beene really present?) further obserue, those words of him.

This oblation, the Church, onely offereth, pure to the maker, offering to him, with thankesgiuing, of his Creature: and in the two and thirtieth chapter, hee calleth the oblation, (*primitias, ex suis creaturis*) the Primicies of his owne creatures, and there hee further

addeth, that God, who giueth vs his gifts, for nourishments; the Church offereth the first fruits, of those gifts; which, (saith hee) is the very oblation of the new Testament which the Church receiued from the Apostles: and of these gifts, in the fiue and thirty Chapter, he saith, (*terrena quidem, &c.* the earthly things, which are disposed for vs, it behoueth to be tipes of those things, which are celestiall, yet made of the same God; and disputing against such Heretikes, who offered of the same creatures, of bread and wine, with the Church to God, the Father of Christ, and yet denied God the Father of Christ to bee the maker of them, but another God, he twiteth them thus: that they make God who is the Father of Christ as it were needy, and to bee desirous to be serued and honoured with the Creatures of another God (would hee haue spoken thus, if Christ himselfe really offered had beene the sacrifice)? And in his 32, and 34. hauing clearely shewed, that God, rather requireth innocency, and integrity of conscience, then sacrifice, yet in respect of gratitude (saith he) not as though God had neede thereof, sacrifice must bee offered vnto him: and then addeth these words, speaking of the Church, *offerre oportet igitur, &c.* It behoueth therefore to offer to God, the first fruits of his creatures; euen as *Moyses* speaketh, thou shalt not appeare empty handed, before the sight of the Lord thy God; that in those things in which mā hath been grateful to God; in the same things, being so deputed, he may receiue that honor which is from him; and it is not the kinde of oblations which is refused; oblations were there, and oblations bee heere; sacrifices in the people; (to wit the olde Testament) and sacrifices in the Church, but the speciall manner, is onely changed; because it is now offered, not from seruants, but from such as are free. Thus he; and also expressly, in the first lines of this Chapter, he saith that therefore, the Church offereth a pure sacrifice, not as though God had need of it, but because, he that offereth the gift, is honoured in the

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gift, that is offered, if it bee accepted of. Would hee haue ſpoken thus, if he had beleeued, that Chriſt himſelfe were really preſent, and really offered by the Prieſts hand? nay expreſly, he addeth, that the Church offereth by Chriſt, and by the (*Word*) Chriſt, a pure oblation. By all theſe and many ſuch like obſeruations in that learned and holy father, it is euident what maner of oblation he thought the Church had receiued; to wit of Gods creatures, of bread and wine. But the aduerſary, notwithſtanding all theſe euidences, inſiſteth vpon theſe words of him: Chriſt taking that, which of a creature is bread, ſaid, this is my body, and the Chalice, which is of that creature, which is according to vs; confeſſing it, to be his blood: theſe be the words, vpon which they inſiſt: which may ſeeme to make ſomewhat for the *Lutherans* Conſubſtantiation, but nothing at all, for the tranſubſtantiaters. Tell me O Chriſtian, did Chriſt in verity, make the creatures of bread and wine, which are according to vs, to be his body, and bloud? that implieth contradiction, and is of thoſe things which cannot be done; (as the Pontificians themſelues will confeſſe) but tell me O Chriſtian? did not Chriſt, when he ſaid, bread was his body, and wine was his blood? did he not inſtitute a Sacrament? it is cleare. Who wil not therefore thus inferre? that bread muſt be his body, and wine, muſt be his blood, in that manner, in which Sacraments, are called, and ſaid, to be the very things, whereof, they are Sacraments, to wit, Sacramentally, in ſignification, operation, efficacy. Saint *Irenæus* meaneth (as it is moſt cleare) that naturall bread, and naturall wine (which are the things offered, as hee moſt often, and ſignificantly affirmeth) Chriſt, confeſſed to be his body, and his bloud; the which becauſe they can not be truly, and really, without implying of contradiction, or without deſtruction of the creatures; (which he moſt clearly denieth, and is moſt euidently, againſt all, the whole diſcourſe of that Father,) they muſt bee therefore the body, and bloud of Chriſt, ſacramentally, according to the doctrine of Saint *Auſtin*, in his

[t] *Epiſt.* 23.

addeth, that God, who giueth vs his gifts, for nourishments; the Church offereth the first fruits, of those gifts; which, (saith hee) is the very oblation of the new Testament which the Church receiued from the Apostles: and of these gifts, in the fiue and thirty Chapter, he saith, (*terrena quidem, &c.* the earthly things, which are disposed for vs, it behooueth to be tipes of those things, which are celestiall, yet made of the same God; and disputing against such Heretikes, who offered of the same creatures, of bread and wine, with the Church to God, the Father of Christ, and yet denied God the Father of Christ to bee the maker of them, but another God, he twiteth them thus: that they make God who is the Father of Christ as it were needy, and to bee desirous to be serued and honoured with the Creatures of another God (would hee haue spoken thus, if Christ himselfe really offered had beene the sacrifice)? And in his 32, and 34. hauing clearely shewed, that God, rather requireth innocency, and integrity of conscience, then sacrifice, yet in respect of gratitude (saith he) not as though God had neede thereof, sacrifice must bee offered vnto him: and then addeth these words, speaking of the Church, *offerre oportet igitur, &c.* It behooueth therefore to offer to God, the first fruits of his creatures; euen as *Moyses* speaketh, thou shalt not appeare empty handed, before the sight of the Lord thy God, that in those things in which mā hath been grateful to God; in the same things, being so deputed, he may receiue that honor which is from him; and it is not the kinde of oblations which is refused; oblations were there, and oblations bee heere; sacrifices in the people; (to wit the olde Testament) and sacrifices in the Church, but the speciall manner, is onely changed; because it is now offered, not from seruants, but from such as are free. Thus he; and also expressly, in the first lines of this Chapter, he saith that therefore, the Church offereth a pure sacrifice, not as though God had need of it, but because, he that offereth the gift, is honoured in the

Curteous Reader obserue all this discourse clearely and truly gathered out of that Ancient Father, or for proofe hereof vouchsafe to reade him and for the same purpose, see S. *Chrisostome* and *Theodoret in Epist ad Hæbr.*

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gift, that is offered, if it bee accepted of. Would hee haue ſpoken thus, if he had beleeued, that Chriſt himſelfe were really preſent, and really offered by the Prieſts hand? nay expreſly, he addeth, that the Church offereth by Chriſt, and by the (*Word*) Chriſt, a pure oblation. By all theſe and many ſuch like obſeruations in that learned and holy father, it is euident what maner of oblation he thought the Church had receiued; to wit of Gods creatures, of bread and wine. But the aduerſary, notwithſtanding all theſe euidences, inſiſteth vpon theſe words of him: Chriſt taking that, which of a creature is bread, ſaid, this is my body, and the Chalice, which is of that creature, which is according to vs; confeſſing it, to be his blood: theſe be the words, vpon which they inſiſt: which may ſeeme to make ſomewhat for the *Lutherans* Conſubſtantiation, but nothing at all, for the tranſubſtantiaters. Tell me O Chriſtian, did Chriſt in verity, make the creatures of bread and wine, which are according to vs, to be his body, and bloud? that implieth contradiction, and is of thoſe things which cannot be done; (as the Pontificians themſelues will confeſſe) but tell me O Chriſtian? did not Chriſt, when he ſaid, bread was his body, and wine was his blood? did he not inſtitute a Sacrament? it is cleare. Who wil not therefore thus inferre? that bread muſt be his body, and wine, muſt be his blood, in that manner, in which Sacraments, are called, and ſaid, to be the very things, whereof, they are Sacraments, to wit, Sacramentally, in ſignification, operation, efficacy. Saint *Irenæus* meaneth (as it is moſt cleare) that naturall bread, and naturall wine (which are the things offered, as hee moſt often, and ſignificantly affirmeth) Chriſt, confeſſed to be his body, and his bloud; the which becauſe they can not be truly, and really, without implying of contradiction, or without deſtruction of the creatures; (which he moſt clearly denieth, and is moſt euidently, againſt all, the whole diſcourſe of that Father,) they muſt bee therefore the body, and bloud of Chriſt, ſacramentally, according to the doctrine of Saint *Auſtin*, in his [f] *Epiſt. 23.*

his Epistle to *Boniface*: and according as Baptisme, wherewith we are regenerate, is called water and the holy Ghost; not as though the substance of the Holy Ghost were a substantiall part of the sacrament. And whereas the same Father expresly deliuereth thus: (*Quemadmodum enim, qui est &c*) for euen as the bread which is from the earth receiuing the inuocation of God, is now no more common bread, but the Eucharist, consisting of two things, earthly and heauenly: so our bodies, receiuing the Eucharist, are not now corruptible, hauing hope of resurrection. It is heere manifest, that he will haue the Sacrament and Sacrifice of the Church, to consist of two things, one earthly, the other heauenly, that is of bread, which is earthly, and of the earth: and the heauenly which is heauenly, because sitting in Christ, at the right hand of God his Father, and so according to the nature of Sacraments, it is easily conceiued how this Sacrament may consist of two things, one earthly the element, and the other heauenly the thing of the Sacrament: (like as Baptisme consisteth of g water, and the holy ghost) one signifying, the other signified; one present, the other absent; one visible, the other inuisible; one corporall; the other spirituall; one touching the body, the other working in the soule: but it is against the nature of Sacraments, to haue them truly, and really, to consist both of the things signified and signifying as together: by an essential and real coniunction of presence; as is manifest in al other Sacraments with them: but especially in baptisme, in which a morall and vertuall vnion only, not a reall coniunction, and * presence of the holy Ghost in substance with water, and in water is necessary. Moreouer this holy Father affirmeth, that like as the bread of the Eucharist, is not common breade, after inuocation of God; so our bodies, receiuing the Eucharist are not corruptible, hauing hope of the resurrection: consider curteous Reader how our bodies are by this Fathers saying incorruptible, to wit by hope of Resurrection, not because they are by substance

g *Iohn* .3.

* Although the substance of the holy Ghost by his infinity and immensity bee present in all things euen in the water of baptisme: notwithstanding Formally, and in respect of this presence he worketh not in the Sacraments.

ſubſtance, or any intrinſecall quality in them, made incorruptible, but onely for the relation, and the reſpect, to incorruption, which they ſhall put on, at the generall reſurrection; euen ſo, the bread and the wine, are ſtill earthly, & after conſecration, they looſe not their natures: as [h] *Theodoretus* ſaith: but, in reſpect of the ſacramentall coniunction, reſpect, and relation which they haue to Chriſts body, and his blood, they are ſaid with the ſame body and blood to make the Euchariſt: and ſo the Euchariſt, to conſiſt onely of two things, one Earthly, and the other Heauenly, as this Father deliuereth: and this is that which [i] Saint *Ciprian* ſaith, (ſpeaking how bread and wine are the body and blood of Chriſt) different kinds (ſaith hee) and names induced to one eſſence, and the ſignes ſignifying, and the things ſignified, called by the ſame names. And ſaint *Ambroſe* thus; [k] therefore for a ſimilitude, thou receiueſt the ſacrament, but obteineſt the grace, and vertue of the true nature.

h *Dialogo Impatib.*

i *Ciprian de vnctione Criſmat.* If this book be his, the Aduerſaries vſe it.

k *Amb. lib. 6. ca. 1. de Sacram.*

I will yet, with thy patience, (curteous Reader) adde one ſentence, of an *Africane* Father, in his booke *de fide ad Petrum*, which booke, many aſſigne to Saint *Auguſtine*, but the Authour is [l] *Fulgentius*, an Auncient Father and Saint, (*firmiſſime tene &c*) hould moſt firmely, neither in any ſorte doubt of this, that the onely begotten Sonne of God, taking our fleſh vppon him, did offer himſelfe, as a ſweete ſmelling Sacrifice to GOD; to whome, and the Father, and the Holy Ghoſt, the Prophets, the Patriarkes, and Prieſts, in the olde Lawe, Sacrificed bruite Beaſts, and to whom in the new Teſtament, now, with the Father and the Holy Ghoſt, the Holy Catholike Church, throughout the vniuerſall Worlde doth not ceaſe, in Faith, and Charitie, to offer the true Sacrifice of Breade and Wine: in thoſe carnall Sacrifices, there was a figuration of the fleſh of Chriſt, which he ſhould offer, and

l *Fulgent. de fide ad Petrum. c. 19*

of the bloud which he ſhould ſhed, for the remiſſion of our ſinnes: in this ſactifice, there is a thanſgiuing and a remembrance, of the fleſh, which hee hath offered, and of the bloud which he hath ſhed for vs: thus hee, deſcribing the faith of the Apoſtolike Church in his time, and of the Reformed Engliſh Church now.

Weighing all theſe authorities with infinite like, which may bee brought out of all Antiquity, I haue greately meruailed how Tranſubſtantiation hath crepte ſo farre into the Church, as to haue the ſame defined in ſo great a Councell, as that of Laterane was: doubtleſſe, it is to bee imputed to ſome hiperbolicall ſpeeches, of certaine Fathers; and to that diſpoſition of all ſorts of people, who (like as the [m] Iewes in the wilderneſſe,) deſire ſome viſible God to goe before them, whom they might adore as preſent, and inuocate, and offer ſacrifice vnto him: but doubtleſſe moſt of all, it is to bee attributed to the pride of the Romane Biſhops, in whoſe Sees the miſtery of iniquitie hath been euer working more or leſſe, within ſome ſmall ſpace after the Apoſtles times, that thereby the Prophecie of two Apoſtles [n] *S. Paul*, and *S. Iohn*, might take place: and Rome with her ſpirituall whoredomes might apoſtatate from Chriſt, and fornicate with the Kings and Nations of the worlde: and that of Chriſt be fulfilled, that when the Sonne of man commeth, he ſhould hardly finde faith vpon earth. It cannot bee doubted, but that there haue bene alwaies ſome, ſtill ſucceeding the Ancient Fathers; ſuch as *Bertram*, *Berengarius*, *Scotus*, *Wallafrid*, *Alfrike Archbiſhop of Yorke* in his Epiſtle to *Wolſtane*, who more or leſſe, haue written againſt Tranſubſtantiation: the bookes of whom, as well as of diuers others, wee may thinke haue beene ſuppreſſed, as well as that many others for the ſupporting, of Tranſubſtantiation, and of many other Popiſh Poſitions, haue beene deuiſed, by ſome Popiſh Monks, of the Roman Church, before the Art of printing was vſed in Europe, or the Weſt. I haue lately peruſed, the

m *Exod.* 32.

n 2. *Theſ.* 2. *et Apocal.* 17.

the painefull, and commendable labours, of one Master *Iames* in a certaine booke of his, in which out of the works of the Pontificians themselues, hee hath shewed, a 187. Treatises, to haue beene counterfeited, and set foorth in the names of Ancient fathers: & out of my small reading I am assured, he might haue added many more which may be proued alike counterfet, out of the confessions of the Papists themselues; whereof when I spake vnto him, hee told me, that there was aboue 300, or 400. more treatises, which with like probable reasons, wil be hereafter shewed to be supposititicious: One thing, I haue specially noted, that the most pregnant authorities, which are cómonly brought by the Pontificians, for confirmation of their errors, are, for the most part, taken out of the supposititicious & counterfeit works of the Fathers. Heer, in this place vpon this occasion of their counterfeiting fathers, I will tell you, of a certaine deuised Miracle (deuised for their transubstantiatió) which was carried vp and downe this Kingdome, by some Ignatianed Priests, some two yeeres since. A certaine Church, (saith the relation) with all that was within it, with the very Tabernacle, and towre it selfe of the sacrament was consumed with fire, (the Sacrament onely, remaining vntouched, and hanging in the aire, vntil, that an Altar, being by order of the Bishop of the place erected, & a Priest appointed, to say masse vnder it, the same Sacrament of it selfe, descended down, vpon the Altar:) (but marke, what is deliuered also, in the same relation) & forsooth also at time of the eleuation, when the priest, that said Masse, eleuated that host their God (which he had* made and consecrated) the miraculous host, hid it selfe, and could not be seene, till after eleuation; when it shewed it self again as before, hanging in the air: this, is the substance, of that miraculous narration; if I doe not misremember, but, for the name, either of the city, where the miracle was wrought, or of the name of the city of the Archbishop, who was sent vnto, vpon the appearing of the miracle, I doe not remember; neither could

* My master *Valques* in Rome taught, (& it is the opiniō of diuers Spanish Diuines) that Christ is truely and really produced by as many new and seuerall substātiall actions productions, & makings as there be consecrated Hosts in the world: otherwise saide hee (and that most truly) trā-substantiation cannot be defended,

could I, when I reade the narration, twice or thrice seriously ouer, think in what country those cities should stand; neither could any of the three Ignatianed Priests, who were in the house, coniecture where the Cities shold stand: And the names of the Cities, were so obscure, that (I protest) I could hardly carry them out of the Chamber, where I reade the natration. I was some yeere since at my going ouer into Flanders very inquisitiue, of this miracle, (because, as the Priests said, the miracle came from out of Flanders, or France, from some of the Ignatians there) but I could not by any meanes posibly heare, any the least newes thereof; by which I esteemed it as a meere tale (like those of Brussels, & Louaine) as I indeed suspected also so much, when I reade it, though the three Ignatianed priests could not endure to heare any doubt to bee made therof, because both they, and their great Family, in which they were resident did beleeue it. *Vouchsafe O Sauiour, to open their eies, that they may vnderstand, how thy infinite loue did appoint and ordaine, at thy last supper, a venerable sacrament, and a most holy commemoratiue Sacrifice, as all antiquity & the true Catholike Church, hath euer taught: but not * a comestible God, not a Visible God, not a Sensible God, not a tractable God, proposed as thy diuine maiesty it selfe to be adored, inuocated: who wert to ascend vp to heauen, & not to be found heer, or there in the desert, or in the secrets of houses, vpõ earth (as at Brussels, Louane, &c* (vntil thy glorious appearing, in al maiesty, with millions of all Angels: and if your humanitie, and Maiesty, bad intended to haue remained lying in the Sacrament, where you should need bearing vp: & lying in the sacrament, (not able to go it self) should need security, as locking vp vnder lock & key: need adorning with gold

If any one shal say, Christ is in penitrals (in Pixes) or if any one say loe heere is Christ (at Brussels) loe there is Christ (at Louain) do not beleeue them saith Christ, for many false Christs shal arise. *Mat.* 24. *Mar.* 13.

* The superstitions Mexicãs were accustomed the eue of their God *Vitzilputzli* to make a massie image of wheat, hony & the herb *blit* mixed together like the wodden image of their God in the Temple: the women also made certaine bones, and peeces of paste, the which with their Massie image after diuers inuocations and praiers of their Priests ouer and vpon them, hauing first carried them vp and downe in procession they did eate with dreadfull and horrible reuerence; beleeuing the same to be the very flesh and bones of their God *Vitzilputzli. Botero: Relationi vniuersali. parte. 4. lib. 2. fine.*

siluer

siluer, and pretious stones, to trimme you vp, thereby to procure deuotion: * how could you haue said, to your Apostles, and in them to vs: the poore, you shall haue alwaies with you: but me you shall not haue alwaies with you? Good Iesus, if you were truly, really, and transubstantially, to remaine in the Sacrament, how should you not be alwaies with vs? yea, and in more neede of our helpe, of oyle, and lights to burne before you, of locke and key to defend you, of Tabernacles made of gold and siluer to beare you vp, and to lodge you, &c. then the poorest lazare, that is, who more or lesse, can helpe himselfe?

* *Math.26. Mar.14.*

No, no, sweete Iesus, you were not to remaine in this sort vnder such sensible signes. A Sacrament, a diuine Sacrament you instituted, and euen as you told, o *Nicodemus*, and in him, all, that no man, vnlesse he be borne againe of water and of the holy Ghost, should enter into the kingdome of heauen, (not as though the substance of water should be regenerated in them, or transubstantiated into them, nor their soules be sanctified, with the substance and the essence of the holy Ghost; In whose diuine person, there is nothing which is not an infinite substance, & an infinite essence) but that the regenerate should be washed with water outwardly, and their soules be inwardly sanctified with graces of the holy Ghost: so also in this your diuine Sacrament, all the faithfull, were with their mouth to eate corporally the elements of bread and wine, and their soules to be inwardly fed, and sanctified by the graces of your bodie and bloud efficaciously working in them. And seeing the aduersaries great Champion p Doctor *Harding*, commendeth and produceth to proue the Romane presence in the Sacrament, the similitude, wherewith *Martin* q *Bucer* vsed to expresse the manner of Christs presence, and how his bodie worketh those graces in the soules of worthie receiuers: I will (it being as fit as similitudes vse to be) heere vse the same: (*vt sol vere in vno loco cœli visibilis, circumscriptus, &c.*

o *Iohn.3.*

p *Harding* in his answere to *Iewels* challenge, *pag.139.*

q *Bucer in comment. in 16. Math.*

Euen as (saith he) the visible Sunne is truly circumscribed in one place of heauen, and yet, as present in his beames, is truly and substantially exhibited throughout the world: So the Lord, although he be circumscribed in one place of the arcane and diuine heauen, that is, of the glorie of his Father: notwithstanding by his word and sacred Simboles truly as whole God and Man; he * is as present exhibited, in the sacred Supper, and for that really, substantially: which presence the minde doth not, lesse certainly acknowledge, beleeuing these words, and simboles of the Lord, then the eies see, and haue the Sunne pretentially demonstrated and exhibited by the corporall light. This is a hidden thing, and of the new Testament; a thing of faith; therefore hither are not to be admitted cogitations of the presentation of a bodie, which is consisting after the manner of this passible and fluxible life; we must simply adhere vnto the word of our Lord, and faith must yeeld supply to the defect of senses: thus farre that learned man: and I wish the Reader to obserue the simplicitie of Doctor *Harding*, who produceth this place against Bishop *Iewel*, as prouing the Romane transubstantiation. It proueth indeed, that Christ in his graces is truly and [redacted] exhibited to the worthy receiuers of the Sacrament, which the Church of England in her Lyturgie, and articles of the conuocation, constantly with all the ancient Church Catholike delineth. O how happy had it beene for Christendome, if learned men leauing off too deepely, to search into this dreadfull misterie, had with a Christian simplicitie, applied themselues onely to the deuout and frequent vse of the same, and not so peremptorily to haue defined Christ, really & corporally to be present, eyther by impanation, as *Rupertus* Abbot, or consubstantiation, as the Lutherans, or transubstantiation, (which is most improbable: and against the verie light of all antiquitie) as Pope *Innocent* and his Lateranists: but such is the pride of the Romane Bishops, all their Doctrines forsooth must be vncontrollable

* Obseruing this sentence out of *Bucer*, may not *Parsons* his calumniating spirit, be called in question, who reporteth that *Martin Bucer* should affirme to the Duke of Norfolke (who asked his opinion of the reall presence) that if all the Euangelists had written were true, then Christs bodie must needs be there: what presence hee taught, you haue heere heard by himselfe confessed, and by *Harding* approued: but *Parsons* bringeth his answere to the Duke, as though that worthie man had doubted of the truth of the Euangelists, a manifest calumny as you here see: but *Parsons* is full of such stuffe.

lable, all their vſes vnreprehenſible, all their ſentences vnappellable: but if they would haue vouchſafed to haue ſquared their faith to the ancient Church, they would haue perſwaded and inculcated the reuerent and deuout often receiuing of it, as of a diuine Sacrament: but as for the manner of Chriſts preſence, (ſeeing his Maieſtie hath not more expreſly deliuered it, then as in a Sacrament) they would haue beene reuerently ſilent. But the [r] Cuppe of abhominations, was to come from Rome; for which one day, ſhe will be conſumed and deſtroyed, euen by thoſe Kings and Kingdomes who haue beene drunke with the Cup of her fornications and abhominations.

[r] *Apocalip.* 17.

The ſeuenth Motiue.

ANother Motiue with me, and very forcible, is their intollerable, or rather execrable abuſe in their vaine indulgences, the which being void of all foundation in holy Scripture, are nothing at all, to be grounded ſvpon any Apoſtolical tradition, or authoritie of ancient Fathers. Thoſe pardons lay as hidden, & little regarded vntil that prophane Pope *Boniface* the eight, (of whom his predeceſſor *Celeſtine*, reputed by the Romaniſts for a Saint prophecied, that as he had entered like a Foxe, ſo he ſhould liue like a Lion, and die like a Dog, as accordingly it fell out) did by his impious, and ſuperſtitious Buls giue pardons, to the viſiters of Rome in the yeares of Iubilies, [t] appointing the ſame, to be kept euery hundreth yeare, (although they are now ordained to be kept euery fiue and twentie, by *Sixtus* the fourth, as a little before they were kept every fiftie yeare, by the ordinance of *Clement* the ſixth,) and in the ſame his Buls did caſt abroad the dregs of the filthy Cup of his abhominations: I call them dregs of the Cup, becauſe being ſo iniurious to the death and paſſion of Chriſt, ſo perniciouſly

The ſeuenth Motiue.

[ſ] See *Cajetan. lib. de Indulgent. cap.* 1. *Roffenſis confutat. aſſert. Lutheri Act.* 18. *Alphonſ. aduerſus hereſes. verbo indulgentia.*

[t] *Platina in vita Boniface.*

niciously ouerthrowing all discipline, and as a canker destroying good life, that I can hardly thinke of a name, vile enough for them. Dregges they are, therefore, because partly founded vpon the imperfect and impure defects of sinfull men, of whom there was neuer yet found one without many sinnes, or so perfect that he could [u] make redemption for himselfe, much lesse for his brother. Dregs, because this treasure, vpon which papall Pardons, are grounded, is blasphemously compounded, ioyntly of the infinite merits of Christ and his Saints: they seeme to acknowledge Christs merits, to be inexhaustible and infinite, and yet they will needs haue compartners with him, as Saint *Laurence*, Saint *Paul*, &c. in the founding of this Pontifician treasurie: Dregs and most vaine dregs, because this treasurie is founded vpon the actions and merits of Saints, not as they were meritorious, for so say they, they are rewarded in their owne persons, but as they were satisfactorious forsooth: (as though an action, in that it is painefull, may not be, and is not also meritorious according to their owne principles,) and therefore, because there were some Saints, who had more satisfactions then their sinnes required, (as though euerie sinne, though in Saints, had not an infinite malice, according to their owne principles, and euerie action, in that it is satisfactorious according to their owne principles also, had not a finite, and a limited vertue) these their satisfactions remaining in the Popes Vatican treasurie, he may dispense thereof, to whom he shall thinke meete. What need then of the pecuniarie taxe of the Apostolicall Chancery, or penitentiarie, if there be such a treasurie? yes, that is to fill the purse, but not to inrich the spiritual treasurie of merits of Saints: and rather to buy some of them which are inexhaustible. I demaunded not long since of the [x] Archpriest that was, vpon what authoritie of Scripture, the Pontifician treasurie of Indulgences was founded: considering seriously, he produced that of [y] Saint *Paul*, (*adimpleo ea quæ desunt*

[u] *Psal.* 48.

[x] *M. G. B.*

[y] *Ad Colloss.* 1.

desunt, &c. I fulfill those things which are wanting of the passiō of Christ, for his body, which is the Church. I replied that according to the exposition of ancient Fathers S. *Paul* was said to fulfil what was wāting of the passions of Christ, because Christ was to suffer in his members vntil his Gospell was peaceablye planted: and therfore the z passions of Christs Saints were called the passions of Christ, and I added that it was meere blasphemie to say, that Saint *Paul* added any sufficiency to the passions of Christ, as though they were not sufficient in themselues: this and some like replies, he tooke so hainously (for he is exceeding troubled, if you seeme to call in question any other Popish errour, then that which is contained in the Popes a Breefes against the oath of alleageance) that since that time I neuer had any conference at all with him, and whosoeuer shall conferre with him shall finde little profit thereby, for he is a man who can endure no replying. A iust *Pithagoras, ipse dixit.* Againe dregs, because whereas the Popes pretend by them to deliuer *(à pena & culpa)* from sinne & paine, they deceiue the simple, for they themselues teach, that pardons do deliuer onely from paine or punishment, but they must forsooth needs heere also equiuocate, and that in their holy Bulles, to make their marchandize more sailable: and yet perhaps the ancient b deuisers of Pardons & most expresly *Boniface* the 8 did hold that they did deliuer from sinne also, for their most expresse words be *(à pena & culpa)* from paine or punishment & sin; but now they are refined forsooth, & they do deliuer only from any pains, whether already enioyned, or to be enioyned, or to be suffered in fierie Purgatorie, but not from sinnes.

z *Act. 9.*

a *Breuia. Paul. 5. contra iuramentum fidelitatis.*

b *Bonif. apud Platin. in vita.*

Dregges, for whereas they all generally teach, that as they are like in efficacie and vertue as they are in sound, so they do giue plenaries, and most full plenaries of Pardons, c for verie trifles and toyes; and I could not but thinke my selfe to trifle the time, if I should stand to set downe any of their particulars heerein, especially of

c *Indulgent. conceſſ ad instant. collegij. Anglica.*

those most large vaine pardons, which the late Empresse, mother to this Emperour, obtained for her selfe and all others, vnto whom she should vouchsafe to bestow for a fauour one of her silly granes of glasse or horne: I my selfe had some fortie of them by that Empresses owne hands deliuered vnto me as a speciall Iewell. One thing I note in one of their Pardons obtained by the English Colledge, that whosoeuer wil obtaine the same,[d] must say the Letanies before God, or some Image; they wel make a distinctiō betwixt God and the Image, for as *Lactantius* long ago said, where an Image is set vp to be worshipped, God cannot be there.

d 13. *Pardon.*

Dregges, and most vaine dregges, because these pardons, are tied to little granes of glasse or horne, &c. so that if a man call vpon the name of Iesus deuoutly at the houre of death, he shall haue a plenarie, (prouided he haue an English graine) I call it not a dregge to say, that whosoeuer calleth vpon the name of Iesus, at the houre of death, beleeeuing in him as in his redeemer, by that faith which worketh with, and in charitie, that he shal thereby haue remission of all his sinnes in Christ, and consequently of all paines; for (*exempto reatu, eximitur & pena*) the guilt of sinne being taken away, the punishment is taken away also: as ancient[e] *Tertullian* pronounceth. But I call it a vile dreg to say that such a one shal haue remission of all paine, prouided he haue a grain (a very character of the beast) as though Christs passion were to worke by graines. The Popes treasurie indeed may, but not Christs passion, which worketh no otherwise then by faith and loue, in his word, and his holy Sacraments by him expresly instituted, & not by man deuised. I noted not long since, how *Ignatius* the Parent of the Nouell societie, (vnworthily called of Iesus) is painted vpon his death-bed, breathing out the name of Iesus, but to assure vs all, that he escaped Purgatorie, it is expressed in the same pictures, drawne according to his life written by[f] *Ribadinera* an *Ignatian*, that he died not, without a plenarie indulgence: belike he, who is alreadie beatified

e *Tertul. de baptismo. cap. 5.*

f *Ribad. in vita Ignat.* and his pictures according to the same.

tified by *Paul* the fifths authoritie, and ſhall doubtleſſe ere it be long, be ſainted, when the Ignatians ſhall haue prouided money enough for the Charges of canonization, had not ſatisfaction enough for himſelfe when he died, and therefore had part of the Romane treaſure giuen him: but when he is ſainted, he will haue ſuch ſtore of merit and ſatisfaction (hauing gotten it in heauen belike) that there is no doubt, but he will greatly adde, to the treaſures of the Church: and this addition had beene made long before this, if diuers thouſands of Maſſes offered for his canonization to a certaine Popes Nephew, could haue procured the ſame. But* want of money is the cauſe why he is not, yet ſainted, as many of themſelues haue complained: and I ſuſpect, that the time of his ſainting doth approach, becauſe now the Ignatians beginne euery where, to broach abroad theſe cõmentitious wonders, the which leſſe then ſome two decades of yeares agoe, were ſcarce knowne or not to be heard of in Rome. But Saint *Richard Holdcorne*, and Saint *Henry Garnet* haue alreadie greatly increaſed this treaſure, for they did great ſatisfaction, dying as glorious Martyrs: and how glorious and potent a martyr Saint *Henry Garnet* is you may gather, by the picture of the ſtraw-face, which they haue procured to be drawn of him beyond Seas: in which his face is drawen, as if it had appeared in the ſtraw moſt ſhining with a crowne vpon his head, (to ſhew perhaps he is a king in heauen) with a ſtar in the forehead (to aſſociate him perhaps with the twelue ſtarres of the g Apocalips, ſignifying eyther the twelue Patriarkes or the twelue Apoſtles) with a Cherub alſo, (to ſhew perhaps that he is aſſumpted, to the ſecond quire of Angels, of the intelligent Cherubins,) but they ſhould rather haue exalted him to the Seraphins, for ſurely he had more good will for the Popes cauſe, then he had learning to defend the Popes Monarchie, as it was euident at his triall when he gaue not ſatisfaction as was expected. For my part I greatly lament the mans caſe, knowing that he was otherwiſe of a ciuill conuerſation, although not deſeruing the ap-

* It is a complaint which I and diuers others haue often heard from the Ignatians, perhaps the purſe for good vſes poſted vp and downe, is intended for theſe charges.

g *Apoc.* 12.

plause which is now giuen him, his conuersation being verie ordinarie, & himselfe much giuen to drinke hot Sacks, (of which also he tooke very plentifully the day before his death, as very honorable persons do testifie) a liquor not fit for such as liue with ease (studying little, and praying little) and haue saturitie of bread, and conuerse much amongst womē: but he is with his Iudge, & hath receiued accordingly as he was found going hence either good or bad, and if his repentāce wete sincere, doubtlesse he hath found mercy.

h *Antonine* a Saint with thē holdeth that the Pope by his absolute power can deliuer all soules out of Purgatorie. *Anton.* 3. *titulo.* 22. *cap.* 5.

Againe dregs, becaus this their Papall h Monarchy of the Pope ouer the souls in Purgatory, is not to deliuer thē ther out by way of impetration or intercession only, but by way of suffrage, & iust exchange by paying paine for paine, debt with debt, the paine of soules, with the paine of Christ, and his Saints; and yet I call these dregs, becaus as it seemeth few Pontificiās, do beleeue them, to be of like force, as they sound: for the most of thē, after they haue procured trentals of Masses vpon trentals for their departed friends soules, yet still they remaine in doubt of their friends states, and do procure new Masses vpon Masses. Doubtlesse it were good his holines would determine what number of Masses is sufficient (bing accompanied with his powerfull grains) to deliuer a soul out of Purgatory, as wel as he determineth, what number & maner of miracles are sufficient, for the inrolling one into his Calender of Saints, for otherwise the iudiciall & discreet Pontifician will easily grow to suspect, that neither Masse nor grain are of so great validity, and valor, as is pretended, if after so many of thē celebrated for one soule, yet still more are required. Surely *Robert Parsons* who died not long ago in Rome, had one of these graines & plenaries for you shall seldom heare any Ignatian (according to their fashion for others) pray for the rest of his soule: perhaps they repute him a Saint as some seemed to doe in Rome, who got some of his haire, to keepe it for a relicke, (therein somewhat more wise then a certaine person within this Citie, of no very good name, who washing (the night before his death) *Roberts* the Monks feet lately executed

executed at Tiborne, pared off, some of one of his nailes, to keepe the same for a great relicke) but *Robert Parsons*, as his life and conuersation, was but ordinary, not passing vertuous in any respect, as all indifferent persons will say who haue conuersed with him, so his end was but ordinary, in respect of Sanctity, and in some respect not like a Saint, because as I haue beene credibly informed, by those that were there at his death, he talked idlely, and raued some whole daies before his end, (a thing though very ordinary with such as dye of burning feuers as it is reported he did) yet not vsually in Saints: and it is thought, that his sickneſſe, first grew vpon him, for that there was a queſtion made, about the hauing his bookes examined in the inquisition, & it had so beene, if their great Cardinall *Bellarmine*, with *Aquauiua* their General, had not stood for him, as is reported. But, to returne to indulgences, it seemeth, that Popes themselues haue little better esteeme of them then dregs, who make such hauock of them. Great is that priuiledge of the Carmelites, who haue obtained of some holy Pope or other, that no one of their order, shall abide longer in purgatory, then vntil the next saturday after their death. This their priuiledge was publiquely defended in *Paris*, in the yeer of our Lord 1601. by *Iames Rampont* a Carmelite, vnder the moderation of their most wise and learned Master *Bartholmew Girart* a Nauarricke as *Mounsieur Pierre Moulin* deliuereth in his defence of his Maiesties most Christianlike and learned premonition to all Christian Princes. As liberall, if not more liberall, was Innocent the fourth, who graunted to all such, as fought by his authority, and commaund, against *Conradus*, forgiueneſſe of all their sinnes, not onely for themselues, but for their friends also, as [k] *Mathew* of *Paris* recordeth: like was the greate liberality of Pope [l] *Paschall* to the Earle of Flaunders, if he would vpon his commaundement, despoile and afflict the Church, and Cleargie of Leedes, for ioyning in true obedience to their

Pierre du moulin en sa defense Article vingt-vniesme.

k *Paris. in Henrico 3. ad ann. 1251.*

l *Epist. leodien. contra Paschalē*

lawfull Emperour *Henry* the fourth, with innumerable such like dregges, haue Christian People and kingdomes, beene bewitched, since the time of the Diuels rage and losing. Who can sufficiently deplore, the miseries of these times? Who will not cry out? O manners, O Times! and bewaile these crooked and distorted soules of men; bewaile such Marchandizing & traffique of soules, which is now growne so vsuall, that at Rome, there is a booke printed, called the [m] taxe of the Apostolical penitentiary; in which book, there are taxes for dispensations, for absolutions of all sorts, and according to the greater or lesser difficulty, of the dispensation and absolution, greater or lesser is the mony-taxe; for money is all in all, and all is vendible at Rome for mony, God, Altars and all, as *Baptista Mantuanus* long agoe deplored: yea & [n] Saint *Bernard*, challengeth *Eugenius* Pope thus. Giue me but one, in all that populous City of Rome, who gaue consent to thy election, to be Pope, but either it was for present paiment or for hope of paiment. If so ô holy *Bernard*, then hardly was *Eugenius* an Apostolicall Pope: for if *Simon*, who would onely haue bought for money, [o] power to giue the holy ghost, lost all the lot and part he had with Christ, as that *Peter* saide, which could not deceiue: then *Eugenius*, who really came into the Papacie, by Simony (as almost all others now doe, as both Heauen & earth will witnesse) hath no lot, no part, (*in sermone isto*,) (saith [p] *Peter*) in this speech, in this Faith and Church of Christ; and so *Eugenius* no Pope, and so neither his successours.

There was lately in this City, a very vnlearned Franciscan Frier, who had store of this treasure, out of the merits of his Parent Saint *Francis*, (for all men who knew his conuersation, will sweare, he had no superfluity of merits of his owne, to bestow vppon others, and yet hee was daily more frequented, and visited, then the grauest in the prison where he was, (for so it is that many English pontificians, seeke such ignorant, and intemperate Ghostly

m *Liber intitulatus Taxa cancellariæ. seu penitentia. Apostolicæ.*

n *Bern. de consideat. ad Eugen. lib. 4. cap. 2.*

o *Acts. Apo. c. 8.*

p *Ibidem.*

The worst Pōtifician Priests commonly most sought after.

ly Fathers, as by experience, can haue compassion of others infirmity, bee it in any sinne of &c. This brother forsooth, had the life of his holy Father, hee had also certaine girdles with certaine knots vpon them; the which, whosoeuer should weare, and deuoutly say some certaine praiers, vpon euery * one of those knots, he should for euery one of them, haue some great pardon by the merite of Saint *Francis*; and by the wearing of the girdle, he should come to Heauen, and should haue so great a blessing, neuer to die sodain death. These bauld pardons when I read in a copy out of his own hands, with astonishment I admired thereat, and procured an Assistant in the house, to speake with him, and to perswade him, to desist from selling such merchandise any longer: but I profited nothing, for whensoeuer, his sheepe came to him, (not vnlike those, who in the fielde were wonted to heare his Father S. *Francis* preach, when men neglected the same) hee would still in steed of setting foorth the infinite merits of Christs death and passion, inculcate, vnto them the Merits of Saint *Francis*, and of his miracles, & of the knots of his girdles, vpon the which holding them in his left hand, hee would with his right hand point out the attributes and perfections of them, not without the laughter of some of them that haue beheld, & contemned the mans superstitious folly. That this is true, I appeale to the consciences, of such, who haue often heard him, and who haue also sent him better Angels, for his girdles, then any he could giue them: God pardon him; and open his eies, and conuert him, to his mercy: if the man, did not perniciously, still labour to bewitch others, with such trumpery, and if hee were not a most vehement enemy against the Oath of Allegeance (so vehement that to my face he hath iudged me worthy to bee burnt for my booke of the Oath of Allegeance) I would not so much as haue once glanced at his proceedings; but if hee hold himselfe discontented, and if the glory of God require it, there is much more behind, and he shall, if he desire it, drinke the dregs

* Marke the Practises of this Pardonmonger:

dregges of his owne cuppe, vntill he surfet. But leauing to discourse longer of this matter, I insinuate this one thing, that there are of my acquaintance, some English pontificians, as worshipfull, as ingenious, and as zealous (yea too to zealous,) as the best of them, and yet as they haue often professed vnto me, they could neuer vnderstand, nor conceiue, the mistery of indulgences, which diuers haue often laboured to inculcate vnto them. Iesus vouchsafe it may be in the end for the saluation of their souls, and that they may vnderstand with what trumpery they are still pestered from Rome, and I intreat the curteous and Christian Reader of these my Motiues to pray for their conuersions.

The eight Motiue.

ANother Motiue is their manifest abuse, in commaunding and decreeing, the publique Liturgy of the Church, (in, and at which, with common consent, and concording deuotion, God is to bee honoured, by all sorts present) to bee celebrated, and done in tongues vnknowne to the Laity, which cannot, but be a most intollerable and inexcusable abuse, to any one, who with an indifferent eye, shall peruse the 14. Chapter of Saint *Pauls* first Epistle to the Corinthians: where he so strictly chargeth (adding that q they are the Lords commandements) that Church, and in her all other Christian Churches, that their publique seruice and Liturgy, (which consist of preaching, praying, exhorting, and ministring of the Sacraments) should be done to the edification of the whole assembly: which hee in that Chapter, most earnestly and effectually, laboureth to shew, could not bee, if their publique preachings, exhortations, prayings, conferences, singing of Psalmes and other liturgicall actions, were performed in tongues, not knowne, nor vnderstood by the assembly, and especially, (to confound

q 1. *Corin.* 14.

found the Romane tiranny, against the Laity in whose ignorance their victory standeth,) marke, those words of the blessed[r] Apostle: But if thou blesse in the spirit, (to wit in an vnknowne tongue.) hee that supplieth the place of the vulgar, how shall hee say, Amen, vpon thy blessing, because hee knoweth not what thou saiest? for thou indeede giuest thanks well, but the other is not edified. Doth hee not in these words euince, that in the seruice which is publike, (especially in the commemoratiue sacrifice, offered by all, and for all) such it ought to be, that the Laity, the Vulgar, may vnderstand, and thereby be edified? and hee expresly speaketh of edification, by vnderstanding the seruice: and I challenge any aduersary, to shew that the Apostle heere speaketh of edification, by dumbe Rites, Ceremonies, or vnknowne tongues: vppon this Chapter of Saint *Paul*, the[s] Rhemists haue made many impertinent Annotations, and those verie long (for that is their fashion, when they are in a Labirinth of difficulties, to make many large windings, and turnings, either to confound the Reader, or else to make him thinke they can say much, and so cunningly slide away) but if it please the Curteous Reader to peruse them, he shall finde, that they doe not cite, any one sentence of Auncient Father, Commenting vpon this Chapter: their consciences telling them, that by citing of the Fathers, they should therein discouer their owne turpitude. For if it would haue pleased them to haue reade Saint *Hierome*, Saint *Chrisostome*, *Theophilact*, *Haimo*, yea *Thomas Aquinas*, and all those Auncient Fathers, who haue made Comments vpon that Scripture, the fourteenth of the first to the Corinthians, they would haue seene their owne turpitude, discouered, and their mistery of vnknown tongues, in publique seruice condemned; and that subuerted, which most of them with other Romane errours, sweare to obserue, and keepe in their vngodly oath made by their vnpious, *Pius* the fourth Pope of that name.

[r] *Ibidem.*

[s] *Annotations in 14. 1. Corinth.*

But I must tell them also with their patience, that this their practise, is against a certaine Canon of their great and Admirable assembly of aboue a thousand of Prelates vnder *Innocent* the third, [t] where it is decreed, and appointed, that where diuers people had sundry rites, and languages, there should bee Priests prouided, to minister them diuine seruice, according to their rites and languages; and in the end of the Canon this reason of this constitution is added, as cause of the constitution it selfe, that the Priests might preach and edifie the people, (*verbo et exemplo*) with worde and example. But the Romane Bishops, in practising against this, seeme to imitate the old Romane Ambitious Conquerours; who in such lands as they powerfully subdued, did egregiously endeuor to exile the auncient, and naturall tongues of the inhabitants, and to bring their owne in vse: being wisely perswaded, that it is the politikest, most peaceable and surest way, to obtaine secure possession of the conquered. So these later Romanes, in their stiffe and obstinate requiring, to haue their language, reigne in the diuine, and publique seruice throughout all Churches of the West, what else do they intend, but that the Pope may reigne throughout all those Churches? which more or lesse, through his excommunications, interdicts, promotions, presentations, and through the imbecility of Princes, and the blinde ignorance of Christian people, he hath conquered to his tiranny: Baptizing them after the name of his See of Rome, Romane Catholikes, not after the name of Christ, Christian Catholikes: for Christian is a name now out of vse, vnlesse it bee in the reformed Churches of Christ, where Christ is truly, and only honoured and glorified: but howsoeuer, the Popes tiranny, bee applauded in seruice of vnknowne tongues, doubtlesse the [u] Roaring Lion, laugheth thereat, to see by his institution, warres to bee proclaimed against Gods Scriptures, and all Antiquity; God to bee depriued of his Honour; (which consisteth in the

[t] *Cone. Later. c. 9*

[u] *1. Petr. 5.*

the vnderſtanding, ſeruice, and religion of the heart: for he being a ſpirit, [x] in ſpirit and truth hee muſt bee adored) the Chriſtian flocke to bee diſpoiled, of their ſpirituall deuotion and comfort, which is not poſſibly to bee had, without the conceiuing, and vnderſtanding of ſuch things, by which the ſpiritual comfort is to be brought and ingendred in their ſoules. They pretend forſooth that the miſteries of their Maſſe, will bee had in greater admiration, if they be not in a tongue vnderſtood, by the common people. Alas, how wiſely? for I hope, their people muſt vnderſtand the myſteries of the Maſſe, and therein be inſtructed, as their Tridentine Catechiſme commaundeth, and as the Rhemiſts glory in their preface to the new Teſtament: and if they muſt bee inſtructed, to vnderſtand the Diuine rites and Ceremonies; Why may they not bee permitted to haue the ſeruice in a tongue that they doe vnderſtand? Their goodly argument, that ſome of the auncient Fathers, carried the myſteries of the Church cloſely in the primitiue daies, falleth of it ſelfe: for was not that done in reſpect of the Infidels and Catechumens? but as for the faithfull, they all well knew that phraſe (*norunt fideles*) the faithfull haue knowen; and they vnderſtood all the myſteries for the moſt part. The primitiue Church, practiſed faithfully that of Chriſt, ([y] *quod in aure &c*) that which yon heare in the eare, preach vpon the tops of houſes: but although you were iuſtly afraid to haue your Maſſe myſteries celebrated, in known tongues, in reſpect of infinite impertinencies, and contradictions that are in it; why ſhould you not ſuffer ſo much, as is read of holy Scriptures in your Liturgies, to bee read and ſong in tongues, known to the Church? And what may bee thought, that Chriſts Apoſtles, would write their Goſpels, and Epiſtles, in the Greeke tongue, (Saint *Mathew* in his Goſpell, and Saint *Paul* in his Epiſtle to his Countrimen, writing in the Hebrew tongue, onely excepted), but for that the Greeke tongue, was moſt common, throughout the Eaſt

[x] *Iohn 4.*

[y] *Mat. 8. Luc. 12*

part of the world where Christian Religion was, first planted? And in the Primitiue Church al* Church-seruice, was in this part of the World of Europe, and that of Asia for most part in the Hebrew, Greeke, or Latine tongues: because the same were more or lesse common, where Christianity was first planted: as for other countries, where the Gospell was preached: as first in AEthiopia: who is ignorant, but that the Churches Liturgie, was from the time of the Eunuch, vntill this day, in the AEthiopian tongue? Sclauonians had the like, Armenians the like, Egiptians the like, Grecians the like, Latines the like, Hebrews the like: and what doubt can bee made, but that the Indian Conuerts by Saint *Thomas* had the like? And whersoeuer the Apostles planted any Churches, what question can be made, but that they did obserue the rule and [z] commaundement of the Lord, to his Apostles, that euery thing should bee done to edification, and that glorious prophecie should bee fulfilled, euery [a] tongue shall confesse to his name: yea, the very Formes of all Church-seruices, doe clearely shew, that the People and Clergie were answerablye to conioyne their prayers together, and to answere each other, as it is deliuered in the [b] constitutions of the Apostles, the olde Liturgies, and other Auncient Fathers: and what else did the comming downe of the Holy Ghost in the formes of so many fiery tongues, at Whitsontide, else portend and signifie, but that euery tongue should confesse the name of our Lorde IESVS? and where this more meetely, then in their publique assemblies, where they were to honour GOD, and yeelde to each other all spirituall Comforte, and consolation? which could not, nor cannot bee performed, in dumbe and barbarous shewes.

I cannot heere omit to set downe a point of simplicity of their great Doctor, Doctor *Harding*, who answering

an.

*I desire the learned Pontificians to tell me whether the Apocriphall Liturgies of *Iames*, *Basil*, *Chrisostom*, *Ambrose*, yea of S. *Peter* also (which they falsly pretend) were not written by them in the most vulgar tongues vsed then in their churches? confesse your tiranny O yee Romans and abuse Gods Church no longer.

z 1. *Corin.* 14.
a *Philip.* 2.
b *Constitut. Apostol. Clementis. Cirill in Catech. mistagog. Iustin. Apolog.* 2. *ad Antoninum. Liturgiæ Iacobi. Chrisosto. Ambro. Basil sæpe.*

an obiection, made by D. *Iewel* out of Saint [c] *Basil*, affirming that the people together; men, women and children made a sound in their answers in the Churches, in the publike seruice to God, like to the sound of a waue, striking vpon the Seabanks: This profound [d] Doctor would haue Saint *Basil* vnderstood onely, of the peoples sounding the word Amen: wisely insooth. Doubtlesse, the Doctor was in a dreame, or else forgot what Countryman Saint *Basil* was, or of what country people, that Father speaketh: if he had remembred Greece, or euer read any of the Greeke Lyturgies, or seene the Greeke publike seruice, which vpon the day of Saint *Athanasius*, the Grecians are permitted to celebrate in their owne tongue, in Rome, he would haue well vnderstood, that the Grecian Christians make longer answers and responses, in the publike Church seruice then Amen. But his answere to an authoritie produced by that learned Bishop out of Saint *Austen* perhaps is wiser; no insooth, more fond, heare it: (*Quid hoc sit, &c.*) what this is (saith Saint *Austen*) after we haue prayed to God to make vs cleane from our priuate sinnes, we must vnderstand, that we ought to sing as with humane reason, not with voice as birds doe, for Owsels, Popiniayes, Rauens, and Pyes, and such like birds oftentimes be taught of men to sound they know not what: thus Saint *Austen*. Now it is manifest that these words are to be taken, of vnderstanding what is sung: but what answereth Doctor *Harding* to them? marry thus: These words are to be taken of the vnderstanding of the sense (saith he) not the tongue, which the seruice is sung in. Now, the Vicar of Saint *Fooles* should be his ghostly Father, were he liuing. How is this Rabby taken in his folly? these words are to be vnderstood, that the People must haue vnderstanding, of the sense of the words, but not vnderstand the words. Helpe out your Doctor you of Doway: for doubtlesse he is grauelled: what would heere become of him, if more of the sentences of the ancient

[c] *Basil. Hexamer. hom. 4.*

[d] *Harding* answere to Bishop *Iewels* challenge. page. 8.

[e] *August. in Psal. 16. expos. 2 Harding. supra.*

Fathers which comment vpon the 14. *Corinthians* first Epistle: had beene by himselfe produced, and other out of Saint *Austen* vpon Genesis *ad literam*: he would doubtlesse haue runne out of the field, or else haue beene stroken downe to the ground, especially if he had heard that miraculous voice from heauen, which *Pius* the second Pope writeth of. The Doctour was much delighted with visions in his life time, and therefore I will now for his sake set one downe for the Dowists to demurre vpon it. There was a great controuersie betwixt the Pope and his Cardinals, (as a[f] Pope relateth) whether the Morauians and the Russians conuerted to the Christian faith, by *Ciril*, should be permitted to haue the publike Lyturgie, and seruice in their knowne tongue or not. Their Apostle *Ciril* was earnest for it, with some of the Cardinals: others contradicted it, which contradiction miraculously was checked with a voice heard from heauen, speaking thus to them; Let euerie spirit praise the Lord, and euerie tongue confesse him: and so the Pope with his Cardinals were by the Angelicall vision, instructed how to vnderstand those Scriptures by the Angell cited, and therupon gaue way to *Cirils* request; that the Morauians & Russians should haue their publike seruice in their own tongue, which they haue to this day: wherein they doubtlesse find such a comfort, that by no meanes they will relinquish that holy vse, though some haue often attempted against it. I haue obserued how since the English Pontificians haue had their Primers set forth both in English and Latine together, that they do farre more willingly, and more deuoutly read their prayers in the English tongue, thē in the Latin: protesting that they receiue far greater comfort thereby; wishing also that the publike Church-seruice might to their like comfort be proposed in that tongue which they vnderstood. Before God of his mercy, first touched my hart to listē vnto his gospel, I would sometimes out of a contemptuous kind of curiositie (where I was not knowne) heare a peece of a Sermon

[f] *Pius. 2. hist. Bohem. cap. 13.*

in

in ſome of the Engliſh Churches heere in London: but by no means wold I ſtay or liſten to the hearing of the ſinging of their Pſalms, (for I did both loath and deteſt them) but when God vouchſafed to touch my heart, firſt with conſideration of the Romane abuſes, both for doctrine and diſcipline, I began ſometimes to commune with my ſelfe, whether perhaps, the Engliſh Church Lyturgie were not calumniated? Whereupon I would ſometimes more conſiderately, and (where I was not to be knowne) begin to giue more carefull, liſtening vnto the Engliſh Preachers, and alſo moſt curiouſly obſerue the manner of the ſinging in the Churches: both which at very firſt me thought were performed with that ſimplicitie, integritie, and grauitie, that I began to thinke thus: perhaps God is amongſt them; but when vpon often, and further more curious obſeruations, I found that all their ſeruice (except ſome few prayers, and thoſe verie holy alſo) was compoſed out of the infallible word of God, his holy Scriptures: I reſolued that the ſame muſt needs be good, if no eſſential part of ſeruice, were otherwiſe wanting. And when I found alſo that the Preachers continually did inculcate to their Auditors, integritie of conſcience, and holineſſe of conuerſation with neceſſitie of good works, and of that faith which g worketh by charitie to ſaluation: I well and clearely perceiued how the Church of England was moſt egregiouſly calumniated by the Romane Doctors. And when I found alſo the miniſtration of the two principalleſt, (and ſingularly ſo termed) Sacraments: to wit Baptiſme, and the holy Euchariſt, ſo ſincerely and Euangelically, and ſo voide of all ſuperſtition, miniſtred in their Churches, and withall found that Confirmation, Penance, Marriage, Orders, Viſitation of the ſicke, were for the ſubſtances thereof, religiouſly vſed in their Churches, I was not a little edified. But that which moſt edified me, was to obſerue, how in their publike Lyturgies, their minds ſeemed to me, (or at leſt that they might) to concurre ioyntly with their tongues, and with

g. *Ad Galat. 5.*

with their religious and pious sounds, to beate the gates of heauen, and begge mercie at his handes onely: whom, with the most blessed Father, and the holy Ghost, I saw onely worshipped with diuine worship in their Churches. And although I wanted in some sewer that lowly, humble, and religious carriage, which the place, the manner of prayers, and assembly required; especially in some of the young sort: yet in the ministers themselues, and the matrones with many aged men, and others of riper yeares, I saw them often kneeling with great deuotion and attention to my great edification. There I obserued not that drowsie oscitancie, leaning, and yawning, which is so frequent in the papisticall Churches, yea euen amongst the [h] religious Monkes. There I obserued not the impudent and shameless attendings, courtings and obseruings of fine dames within their Churches, the which how intolerable it is in the papisticall Churches, especially in Italy and at Rome it selfe, I referre to the iudgement of all indifferent trauailers: doubtlesse their Churches there be still repleate, with [i] adulterous, lasciuious, wanton, and incestuous eyes. Obseruing these things: O how happy thought I, art thou O England, if as thou enioyest the light of Christs Gospell, so also thou wouldest more and more by holy and pure conuersation, labour to excell the Churches of Sodoma, and Gomorha, where all impure Idolatry, and abhominations doe reigne? Heere I obserued also, the glorie of God euer commended, Faith, Hope, and Loue in Iesus Christ, incessantly inculcated, the Fathers of the ancient Church reuerently cited, the memories of the most blessed Virgine *Mary*, and Christs Apostles reuerenced and honored: yea in their publike Prayers, and Sermons their vertues and noble acts, preached, commended, inculcated, to be followed, and imitated: The buriall of the dead, verie religious and pious, and altogether Apostolicall: which obseruing, me thought these men sure doe striue onely for truth, reiecting all vncertaine traditions. And then with all

h *Bern. in cœna Domini. cap. 3.*

i *2. Pet. 2.*

all I could not, but inwardly be moued in my verie soule, against *Stapleton*, *Sanders*, *Allen*, *Parsons*, *Bellarmine*, and other like Pontificians, for their horrible calumniations, against the Church of England, and the gouernment thereof, as though they buried their dead like dogs; perswaded not their people to good life, but onely to faith; that they ministred their Sacraments, very irreligiously, with such like imputations, all which I found to be meere calumniations. And I found the same Church so Apostolicall, so Christian, that me thought I saw the very Primitiue faith, and practise of the Apostles, and the verie rites of their Church to be in it obserued. And in these obseruations I began more inwardly to be moued, because as my knowledge and inclination to allow of the Church of England, and to abhorre the Romane heresies and abuses increased: so also my soule increased in the loue of God, detestation of sinne, and auoiding the occasions of sinne, the loathing of this life, and an earnest desiring to be with Christ: whom (since my renouncing of Papistrie,) with the Father, and holy Ghost (as my soule, euidently testifieth vnto me) I do most sincerely loue and esteeme aboue all things in this world; and so fully with my whole soule & heart, that me thought I could comfortably and confidently say vnto it with the words of the holy Prophet, [k] (*conuertere, &c.*) my soule be couerted into thy rest, for the Lord hath done well to thee. And I could not, me thought, hinder the working of God within me, nor refuse that testimony of S. *Paul*: the holy Ghost giueth testimonie vnto our soules, that we are the children of God, yet so if we suffer with Christ, that we may also raigne with Christ.

k *Psal.* 114.

1 *Ad Rom.* 8.

The ninth Motiue.

I Should heere adde somewhat largely of their pernicious doctrine, of equinocation, which hath beene another, no small Motiue with me for my conuersion: which

The ninth Motiue.

which doctrine the Ignatians haue specialy set a foote, at least in practise within this kingdome: they forsooth, who will not permit that the Scriptures of God, should be promiscuously read by the vulgar people, haue in their vulgar language, in Pamphlets (rather libels being without name) dispersed throughout this kingdome, the pestiferous doctrine of equiuocation, with their strange and paradoxicall half propositions, & Amphibologies: propositions (forsooth out of their [r] Ignatian Logicke) halfe written, halfe spoken, halfe concealed: and why, bring they not in also as well propositions of a triple difference? whereof one part may be spoken, a second written, a third concealed, and not vttered? and why not propositions of a quadruple difference, as part written, part spoken, part by signes, and part by concealment? and so make mentall, verball, written, and dum or silent propositiõ all in one, to set vp their vaine doctrine of equiuocation. Some ingenious Pontificians of my acquaintance there are, who do what you can, yet you cannot driue this doctrine of equiuocation into their heads, but such as haue beene brought vp vnder the Ignatians, and are deuoted vnto them, they haue their lesson at their fingers ends. Not long since there was [s] one of these Ignatian Priests, who being examined by the Archbishop of Canterburie not long before his death, did not onely denie himselfe to be a Priest, but also by religious oath, did forsweare the same: being challenged for it, he excused the same by the art of equiuocation, stoutly auouching that he had beene so taught by his master, a reader of the societie of *Ignatius*, and indeed it is the doctrine almost of them all, that any proposition whatsoeuer is or may be allowed, by the art of equiuocation, the same also may be confirmed, and auerred true by religious oath: and yet this equiuocating swearer so ready to forsweare and deny his Priesthood was a most bitter enemie against all such as would take or allow the taking of the oath of Alleageance in any sense whatsoeuer. I could produce many such examples of equiuocating

[r] Treatise of equiuocation written or published by *Henry Garnet.*

[s] *Iohn Koonse.*

uocating Ignatians, one I will not omit of a friend of the Ignatians, who would faine haue beene an Ignatian, before this, but that Maſter *Strange* the Ignatian lately baniſhed out of the towre, told him that his imperfections ſhould not be laid vpon their order, being of ſuch rare phariſaicall perfection forſooth. This man is gracious with diuers worthie perſons of the feminine ſexe, into whole fauours, he hath wound himſelfe, ſo greatly that he can obtaine one of their fauours to weare next his skinne, and ouer his whole bodie a whole weeke togither, yea in the time of his holy impriſonment to comfort his impriſoned corps: Freſhly vpon the diſcouerie of the damnable powder-treaſon, it was his chance to be taken, & to be brought before the honorable Lord Maior of London, by whom being examined vpon ſuſpition of his perſon, and religion, and asked whom he thought to be head of the Church of England, without any difficulty, he anſwereth thus, the King: which his anſwere might well haue deceiued, that honorable perſon, if he had not more narrowly, obſerued ſome other of his anſwers, in which he found him faultering: and therupon committed him to the Counter, where he ſtaid not long: he being aſtetward queſtioned withall, by ſome zealous Romane Catholicks, how he could without deniall of his faith concerning their article of the Popes ſupremacie, acknowledge the King to be ſupreme head of the Church: what replieth he peremptorily: I meant not the King of England, but the King of heauen: (the trueſt word he euer ſpoke, for the King of heauen is indeed the onely ſupreme head of the Church of England) and he added that he thought in reſpect of the dangers of the times, that he might iuſtly vſe ſuch equiuocation. Pardon me courteous Pontifician Readers, that I thus, particularize this man (there is more in ſtore) I doe it onely that our Engliſh Ladies, and ſome worthie perſons of the deuout ſexe may know, what manner of men thoſe are, to whom they commit their ſecrets. And if

* *R. C.* the common collector for Recuſants by the art of equiuocatiō proteſted to certaine Prieſts in the Clinke (cōplaining of their wants) the very day before the 1000, and certain 100 of pounds were taken from him that he knew not in the world where to fetch 20 ſhil. this man had not forgotten his Accidence rule, *huic habeo, non tibi*, I dare auouch there is no day paſſeth, in which he doth not religiouſly vſe this art. Somethree daies ſince the 9. of Ianuary he hath ſent in writing an equiuocating ſuperſedeas that becauſe he was thē ſicke (with an il ſtomack for the

oath of allegeance) he would prouide for the Clinke priſoners no longer.

he hereafter deale with some of them, as he hath alreadie dealt with a verie worthie Ladie, (too worthy for him or any other Pontifician Priest) they will haue no great cause of Comfort in him or his like: I could discipher the spirits of some other equiuocating, and dicing westerne Priests (to conceale the rest) God turne their hearts to consider the states in which they stand, and vouchsafe O mercifull Iesus
t 1.Pet.2. in t whose mouth was found no guile nor deceit, rather to confound them, then suffer them to defend their equiuocating practise by your most sacred doctrine, and immaculate examples of your purest conuersation.

The tenth Motiue.

The tenth Motiue.

TO proceed, the tyranny, by which they denie the indifferent reading of Gods holy Scriptures, in the vulgar tongue, is most inexcusable: doubtlesse the cause is, they do feare the taxing of their most manifest heresies, euen by the simplest: I cannot blame them, for their pollicie herein. For manifest experience teacheth, that whersoeuer the word of God is translated into vulgar tongues, and the same deuoutly read, there poperie still falles more or lesse, an inuincible argument, that the spirit wherewith the holy Scriptures were written, worketh in the humble readers. Haue ye forgotten ye Pontificians, that the Iewish Church, had the holy Scriptures written, and read vnto them in their vulgar tongue? why therefore shall the Christians of the new Testament be debarred of the vse of the same? are not the holy Scriptures, their riches, their treasure, and the cause of all consolation to the deuout readers? why doe you not then permit vnto them the vse of that, which is their owne? but I must crie you mercie: for the Scriptures are onely the treasure of the Romanes, and onely as part of the Popes Patrimonie, are at his disposing: Would God

also

alſo he would ſeriouſly peruſe them and practiſe them, for in them is his Religion condemned: if you ſay, they are abuſed, by ſome of the ſimpleſt; and that promiſcous reading of them breedeth hereſies: alas, alas, as though the ſimple people were the Deuiſers or Authors of many hereſies: how many hereſies can you reckon, deuiſed by ſuch as vnderſtood none of the learned tongues? and what if ſome doe abuſe the holy Scriptures? ſo innumerable abuſe pictures; innumerable abuſe confeſſion to horrible and abominable proiects: innumerable abuſe your Maſſes and indulgences: and what is there, in the world, which is more abuſed, then the chaire of *Peter* it ſelfe, which is ſo continually bought and ſold? What muſt wee away with it therefore? and is there no abuſing of your voluminous decrees, your decretals, extrauagants, Clementines, &c? Is there no abuſe of your Philoſophicall learning in your Churches? What? muſt all things, that are abuſed in your Church be remoued? if ſo, doubtleſſe, you would haue a ſingle-ſouled religion: for then away with the pictures of God the Father, in the forme of an olde man: which to my knowledge and experience, hath poſſeſt many in this kingdom with the Anthropomorphitan conceits, as though God himſelfe had limmes and true members: may I not ſay that ſome of your Ignatianed with Ignatius were ſo perſwaded? in the[u] pictures of whoſe life, there is lately deſcribed, how the miſteries of the bleſſed Trinity was reuealed vnto him, in which God the Father was portraited like an old Man, with a Globe in his hand, & the holy Ghoſt drawne like a Doue, and Chriſt Ieſus with a Globe alſo in his hand. O Vanities, O horrible abuſes: O ye Ignatians; is this the myſtery, of the moſt dreadfull Trinity reuealed to your holy and beatified Father Ignatius? Doubtleſſe the Deuill deluded him: and if his Reuelations from Chriſt, and Saint *Peter*; and his Eleuations vp in the Aire, proue no ſounder, they will proue but rotten and ſuperſtitious ware.

[u] *Ribadiuer. lib. 1. cap. 7.* * In the ſame Pictures and many idle apparitions: one I note in which it is expreſly, that when *Ignatius* eleuated the Hoſt, Chriſt appeared miraculouſly not in the Hoſt: but ouer the Hoſt, in certaine cloudes in the forme of a mā. *Apud Ribad.*

But to proceede, if you feare seduction of your simpler Sheepe in reading of the Scriptures, why are not your learned Priests, more daily in them? Why haue they no set Lectures, vpon them? Why are not your Diuines, bound to study some Comments vpon them? The true cause is, your Spirits, your Traditions, which you must not leaue, (vnlesse you leaue Rome and her very word of God) agree not together: yet for a fashion forsooth, the Scriptures must be read (as in Rome and Spaine) in your refectories: when your Schollers are at Dinner and Supper: and somwhere, vpon full stomacks (so full as short Commons can permit) after Dinner and Supper, in one of your Seminaries, (for it is not vsed in all) and then they must heare some quarter of an hours commenting, vpon some peece of scripture, (the study of one peece whereof requireth a mans life) in which exercise, how greatly your Priests profit, one who lately came from your Famous Dowyan Seminary, will liuely discouer. It was my fortune lately to see, and read a letter directed from this Priest, out of the North, vnto another Priest, remaining in this house with me: in which letter he excuseth himselfe, with the other Priest, his friend heere, and defendeth (as well as hee can) himselfe from touch of inconstancy in friendship, which the other had obiected vnto him: vsing these and the like words: doe not thinke good sir, of me, as though I were inconstant in my loue to you, I am still the same, according as the x Apostle saith, Iesus Christ, yesterday, to day, and the same for euer which application of Sacred Scipture, when I read, I could not but laugh heartily, and I pitied withall, the state of the English Seminaries, and English Romane Catholikes: (for I was not then alienated from them in my heart) and I thinke that whosoeuer shall reade this, will easily obserue what a profound Scripture-Clerke he was; many such like Clerkes there are in this Kingdome: pardon mee Courteous Reader, if I glaunce at one other, who hath a good will: for hee will forsooth preach commonly euery holy

x Hebrews. 13.

day

day in a certaine Cathedrall residence of his. But his preaching is commonly out of the Legends forsooth, or else out of the great looking glasse of examples, for, as for scripture, he is so penuricus, that one day hearing of him preach vpon the y Gospell of Christs tempting in the wildernesse, he cited a sentence or two of that daies Gospell, and both times broke Priscians head: but he scandalized as I thinke no mans head, there being scarce one, besides my self there, who vnderstood Latine, and such a good olde Harry perhaps as did thinke that the Scripture might vse sometimes false Latine for a mysterie. I would not glowse at this mans insufficiency, but that he is so egregious a Champion against the Oath, damning all that take it, yea and not allowing confessions of those, who haue gone to such Priests as allow it, he is surely a very worthy Marchant to tell a fable to a Gentlewoman, but inough hereof now: all things haue their seasons. But to conclude; this my Motiue, it hath been by my selfe euer obserued, that such as adict themselues to the reading of holy Scriptures, are euer more or lesse inclining, to think well of the reformed Churches, and of their doctrines, which are so purely deliuered in them: and out of my reading of holy Scriptures, which I haue euer daily vsed more or lesse, it hath fallen out that I haue many times contended (for argument sake) against some doctrines and practises of the Romane Church, and therefore it is, that the wise mens libeller chargeth me with the spirit of Contradiction; blessed be that spirit of contradiction, which hath brought me to be a child of adoption, as I humbly trust, and beleeue I now am.

Speculum magnum exemplorū.

y *Math.* 4.

The Pontificall Spirit of this man, you may gather by this: being in a Vitling house vpon Tower Wharfe and ready to depart the land (being banished with some nine other Priests) he puts his Arme out of a window, & (contrary to the liking of al his brethren) publikely and Bishoplike hee blesses & crosses all the people, which caused shame in some, & loud laughter in others.

z 1. *Peter.* 2.

A second Generall Head of Motiues out of their wicked Lawes.

COnsidering many and vniust Lawes, vnto which the Romane Bishops, haue against all Christian holy liberty, and to the subuersion of many soules, and the great dishonour of God, tied their followers: the which, as I haue oftentimes heeretofore greatly admired, not seeing how they might be defended, so God, now vouchsafing to open my vnderstanding, I doe greatly detest them. For me to expresse all those which are both paradoxicall, and pernitious, were too great a labour: I will therefore touch some few of them, which are in truth very many, and yet I meruaile they are no more. Considering the pernitious, and shameleſſe Doctrine of Cardinall *Bellarmine*, who both in his controuersies, and in his recognitions teacheth, that although the Popes, should command any things in their Lawes, as Vertues, which are Vices, yet the whole Church, is bound, to obey the voice of their pastor, and to receiue the same vicious Lawes, as if they were Lawes of Vertues; but, hee will seeme to mitigate this his strange position forsooth; by adding that this his doctrine is to bee vnderstood of lawes concerning doubtfull Acts, of Vertues, or Vices, not in Acts necessary. Thus hee very wilely breatheth heare and cold together, and what (I pray) do *Bellarmine* tell me, you that are by *Andrew Eudemon* your Cretensian Iguatian brother, called the Piller of the Church, and the Augustine of this our time: cannot the infallibleneſſe of the Popes Spirit, so guide, and assist him, that he shall not erre in proposing any vniuersall law to the Church, the which, shee is bound to receiue, as you say? And tell mee O Ignatian pillar, what mattereth it to saluation, or damnation, whether the things of themselues, bee necessary or not if the Pope by his Commandement, make them so necessarie as the whole

a *Bellar. lib. 4. de Pont. cap. 5. lib. 5. de Pont. in recog. li. de summo Pont. cap. 17.*

c *Bellar. de Eccles. milit. cap. 2. Augustinus. Eudemi confutat. Anti. p. 48.*

whole Church shall be bound vnder paine of mortall sinne, and consequently vnder paine of damnation, to receiue them (though vitious) as you teach? alas, how perplexed is the state of Pontificians; if this *Bellarminian* doctrine bee true? they must commit vice, to obey the Pope, and so bee condemned therefore; or else for the Popes sake, God will fauour them so much as not to iudge them according to their workes, but according to the Popes corrupt affection, contrarie to his generall decree, deliuered by his[d] Apostle, that euery man shall receiue according to his workes.

d *Ad Rom. 2. & 13. & Psal. 61. & Iob. 34.*

The first Law.

AMongst many of these Lawes first occurreth to my minde, that, where-with the vncharitable Popes straightly charge, that [e] the sacrifice of their Masse (the which they beleeue, to bee the propitiatorie oblation, and selfe same Christ, which was sacrificed for the whole world, vpon the Crosse) to be offered by any of their Priests, for any excommunicated person, or by name for any Infidels, and Heretikes, by them for such reputed, whether they be subiects, or Soueraignes. A law and custome most contrarie to the nature of the propitiatorie sacrifice of the Crosse; the which as it was once most sufficiently, and abundantly offered, for the redemption of all, so it should be continually remembred, and faithfully beleeued for the saluation of the whole Church of Gods Elect; yea, and most religiously to be inuocated, and praied vnto, for the conuersion, and saluation of all sinners whatsoeuer, Turkes, Iewes, Heretikes, or Infidels, for so much as may lie in vs to doe and procure: considering that it is the holy [f] will of the most immaculate and pious sacrifice of the crosse himselfe, that all men should come, to the knowledge of his truth: for which cause also his blessed Apostle, the vessell of election ordained, that obsecrations, orations, postulations, and thanksgiuings, should be made for all Men, for all Magistrates, and all such as are

e *Caput à vobis secundo, & cap. sacris de sententia excomm. Cõcil. Trident. Sess. 22. cap. 2. & 6. Aqu. 3. q. 79. art. 7. ad 2. Sotus. lib 9. de instit. q. 2. art. 2. ad 3.*

f *1. Tim. 2.*

in Authoritie; and hee giueth the reaſon of this his ordinance: becauſe, as much, as in him is, God would haue all men to bee ſaued, and to come to the knowledge of his truth.

g Remiſts Annotations in 2.*Tim.*2.

h *Aug. Epiſt.*59

i *Annot. ibidem.*

And although the Pontifician g Remiſts themſelues, doe vehemently challenge by theſe foure different kinds of praiers, that the whole order of their Maſſe is comprehended, and ſpecially diſtinguiſhed; citing h *Auſtens* authoritie for the ſame: yet malice ſuffereth them not, to ſee their owne errour, moſt clearely condemned in this ordinance of the holie Apoſtle: (euen as it is by themſelues expounded) in which hee expreſly appointeth, that thoſe foure kindes of praiers (of which, the very ſecond, the i Remiſts themſelues eagerly expound, of that part of their Maſſe, when their Conſecration is made, and when their Chriſt ſacrificed, is moſt ſpecially offered:) Obſecrations, Orations, Poſtulations, and Thankſgiuings, (and yet who conceiueth their Diuinitie, that the word Orations in Engliſh, in Latine Orationes, in Greeke εὐχαὶ, ſhould ſignifie properly their Conſecration, Tranſubſtantiation; or Propitiatorie oblation) to bee made for all men, for Kings (who were Heathens when this ordinance was made) and all that are in preeminencie. But let the holie Apoſtle ordaine what hee will, let the Father S^t. *Auſten* and others, euen (in their owne ſenſe) expound this ordinance of their propitiatorie Sacrifice; yet forſooth, the Romane Biſhops will ſeeme to bee ſo pure, that they will not onely refuſe Communion with ſuch perſons as they doe excommunicate, and with Infidels; but they will further alſo out of more then phariſaicall cõtempt, renounce the communion of charitie, due to enemies, and refuſe ſo much as to pray in their publike ſacrifice and ſeruice by name, for the * conuerſion of Infidels, or any Heretikes: much leſſe for any Temporall bleſſings and proſperities, to them: yea, although they bee their Magiſtrates, their Liege Soueraignes. Who knoweth not, how the

* *Conſtit. Clem. lib.*8. *cap.*15.

zealous Pontificians, and Ignatians, will make outcries against such a man, as would in any publike seruice pray but for the conuersion of their Soueraigne, by them reputed an Heretike? but to adde a prayer for his prosperitie or safeguard, it were not sufferable: but no more of this, it toucheth to the quicke.

Yet God, from whose knowledge nothing is hidde, knoweth that this which I write is true, &c. I haue heard very crediblie of a superstitious Monke, who hath often protested, that hee will not by name in Masse, pray for the conuersion of any one, no, not of his owne Father: *O hypocrisin blasphemam*, O more then most blasphemous hypocrisie! damned *Dines* had in Hell greater charitie, when by name, and specially in what hee could, hee desired, and procured the saluation of his Brethren vpon earth. Some one will reply, perhaps, and say, that in speciall and by name they pray for all, Iewes, Infidels, and Heretikes, vpon Good-Friday: I graunt it; but heare withall, that vpon Good-Friday they haue no Propitiatorie sacrifice offered; which may bee polluted with publike prayers for the conuersion of Infidels; and here by the way I maruaile, what mysterie is in it, that specially vpon that Anniuersarie day when Christ suffered, they will haue no Propitiatorie sacrifice offered, no receiuing of the Lordes Supper, vsed in their Churches. For some one of their Priests in euery Church receiuing and offering of Christ (onely vnder the forme of bread) doth not with them offer a perfect and proper sacrifice: Christ, forsooth, must bee vnder both kindes, else hee is not a perfect and proper Sacrifice, according to the [k] *Bellarminian* doctrine. Who detesteth not such fopperies? the wise are caught in their wisedome. Oh, that they were rather conuerted then confounded.

Further, what a maruaile, that they who pretend to bee so zealous for conuersion of sinners, that they willingly trauaile [l] ouer Sea and Land for that purpose,

[k] *Bellar. lib. recog. pag. 85.* where he citeth many for the same opinion.

[l] *Matth. 23.*

and to make their Proselytes twofold more children of hell, should bee so hypocritically pure, that in that sacrifice (which themselues make to bee the propitiation of the whole world, there should not bee some commemoration had, at least, for the conuersion of such their Magistrates, and Soueraignes, whom they repute Heretikes: The ancient Iewes, and their holy Priests, did pray in their publike sacrifices, yea offered [m] publike sacrifices for such as were Aliens from the worship of the true God (although ioyned in amitie with them) as the *Machabees* doe expresly deliuer. The ancient [n] Christians with their most religious Bishops praied publikely, and offered sacrifice (so saith *Tertullian*) for the health and safetie of the Emperour; and all antiquitie concurreth herein with ioynt approuance of publike praier for all: If the Aduersarie reply, and say, such excommunicated persons, such Infidels, are not capable of any good from the sacrifice: what? not of conuersion? not of repentance? not of reconcilement? apagesis: is your sacrifice so weake, that it is not potent, and powerfull, to doe any good that way? yea, but the Church hath forbid it, for a correction of the excommunicated? what? for a correction of the Infidels also? indeede, your Church, that is, your Pope, hath of later yeares since, they put on (*tiphum secli*) secular pride haue forbid it, but it was not so of old: let vs aske our Fathers, and they will tell vs, it was not so of old: bring out one ancient Father, O yee Pontificians, that ioyneth with you in this? I am assured you cannot; God forbid you could staine ancient Christian doctrine, so farre, as that it should forbid any publike praier, to be vsed for the conuersion of Infidels, Heretikes, &c. or for the temporall prosperitie, and safetie of lawfull Soueraignes whatsoeuer: by, and from such Priests and Prelates, as are their subiects.

m 1. *Mach.* 12. & 2. *Mach.* 3. *Esdr.* 1. *cap.* 6. *Baruch. sæpe.*

n *Clemens. l.* 8. *Constitut. cap.* 15 *Ignat. epist. ad Smir. Tertull. Apolog. ad scapulã cap.* 2. *Ambros.* & *Chrysost. in hunc locũ. Aug. Epist* 59 & *alibi sæpissime. Prosp. de vocatione Gentium, l.* 1. *cap.* 4. *Chrysost. hom.* 79 *ad Pop. Antio. l.* 6. *de Sacer.* & *hom.* 77. *in Ioh. homil. de Adam.* & *Eua. Liturg. Iacob. Basil. Chrysost.*

Some Ignatiãs to temper this vncharitable position so mince the matter, that you may pray for increase of faith, in that place, where none but Heretikes are prouided that you doe not personat any. So my Master in Rome. *Azor. aly.*

The second Law.

HYpocriticall also and vaine, is that custome and law, by which they strictly forbid the eating of flesh vpon their

their appointed Fasts, and yet permit, and allow the drinking of wines of all sorts, and in what quantitie it shal please; with eating also of preserues, and conserues, of any kind, marchpanes with spiced, and sugred cakes (only prouided, there be no dramme of butter nor creame in them, when they are vsed either in lent or vpon fasting-nights) so that their fasts seeme to pinch and afflict, only the poore (whose purses reach not to dainties) not the rich, who may drinke wine, till they surfet, and yet not breake their Papisticall fast. And whereas the Primitiue Christians in their solemne fasts (according as the ancient Iewes) fasted till night, which custom continued a long time after, [o] but was afterwards fully broken for aboue some 1000. yeares ago: since when, the time of eating vpon publike fasting daies, beganne to bee vsed about three of the clocke in the afternoone: from which custome, they are now so farre degenerated, that the Ignatianed Pontificians, will most commonly preuent noone, a whole houre, and the preciseſt of them (marke the superstition) say, it is enough to keepe the fast, so that a man be, in the middest of his repast, iust at noone: and now also, the preciseſt fasters will haue their drinkings at night, and almost all of them will eate either a good quantitie of bread, with sweet meats, with fruits, or some kind of broth: so that their fastings as they are now vsed, are indeede meere mockeries; I should say, as they are commonly vsed: and yet forsooth, these men must be reputed the precise * Imitatours of the Apostles in their fasting, and none reputed to fast, but they, no, though they abstaine all a whole day, and then make most sparing and temperate meales with a little flesh, at night only. With them, you may cramme your paunch to the brimme, you may drinke till you be drunke (ten times a day if you please) and yet you shall not bee reputed to haue broken your fast, so you make but one (though *Lucullan*) meale of Fish only in Lent; and of Fish and white meates out of Lent: but if you liue neuer so soberly, fasting till night, and then eate but a morsell of flesh, a *Lollard* must

o *Caput solent. de cõsecrat. dist. 2. Epiph. Hæres. 80. Tertull. aduers. Psychi. c. 14.*

* The Pontificians who stãd so strictly for their mãner of fasting; I aske them why haue they brokẽ the fast of the fourth & sixth Ferie, and Saterday in *Rome* which the ancient Romane Church held for a Tradition Apostolicall? See *Innocent. 1 Epist. ad Decent. & cap. Sabbato de cõsecrat. dist. 3. & cap. Quia dies. distin. 3. de consecrat. Conc. Elibert Can 26. Clem. constit. lib. 5. cap. 16. 19. & vlt. Canon. Apost. Can. 68. Ignat. Epist. 3. ad Phill. Epiph. hæres. 80. & 75. caput. de esu. carn. dist. 3. de consecrat. Pene omnes antiqui.*

must be your name, a faggot your reward. O hypocrisie, *simulata sanctitas, duplex iniquitas*, dissembled sanctitie, is double iniquitie; yet herein I must needes Apologize, for some of the good, simple, and deuout Pontifician Women of this Kingdome, who in very truth obserue, sober, and godly fasts: for which I cannot but commend them, and will be gladde euer therein to imitate them, as farre, as the libertie of conscience, and Christian charitie may permit. I haue heard a very probable narration, how *Robert Parsons* (hee who had prouided rules of reformation, against the conuersion of England, as he speaketh) vpon a fasting euening, commending a kinde of order for fasting, which hee had in his head, and greatly taxing the libertie vsed by the English Romane Catholikes, spoke thus: Well said he, if England be euer conuerted, I make no doubt, but that I shall set downe an excellent order for fasting: and that stricter, I hope, then that, which himselfe at that present vsed (or else it would haue beene easie enough) for that very euening for his part, he eate vp a prettie boxe of marmalet. And here by the way, I must needes say that I haue seene in that man more care of dyet, then euer could iustly bee obiected against *Caluin* (whome the Pontificians so calumniate for his spiced bread and purest wines; But surely *Caluin* could not bee iustly taxed more for his bellie, then this man might be. But that you may know, how many of the Pontifician Priests keepe their fasts: heare what I also haue most credibly heard. There commeth a certaine Formall Priest to a certaine Ladies, one fasting euening: for his entertainement, shee prouideth some two or three sorts of fruits, yet withall seemeth to excuse herselfe, that it was no better: this is well Madame, (somwhat solemnely) replieth the Priest; but at such a Ladies said hee, wee haue seuen or eight seuerall dishes vpon fasting nights, &c. but enough of these their Apostolicall fasts: for my part I condemne none, (I wish with my whole heart more fasting were vsed by such as are able) whose weakenesse requireth such fauourable fasting; but I vtterly

These rules were most of them deuised by Cardinall *Allen*, but hee being dead, least the child, should haue beene fatherlesse, *Parsons* challenged them as his owne.

vtterly condemne the hypocrisie of their Doctors, who challenge their fasts only to be Apostolicall, and Christian, whereas it is most euident, that they are nothing lesse then such; and no where worse then in Rome the inerrable See.

The third Law.

THat there are permissiue and toleratiue lawes, for houses of prostitution, in some Papisticall Countries, I doe not so much admire (although they are vtterly to bee condemned) considering the circumstances of those Countries, and dispositions of the people; but, that in the Citie of Rome, the Mother-Citie; (the Mother-Church) in the Citie of the Apostolicall See, there should be publike tolleration, and Papall permission, with a ciuill protection, both of bodies and goods, of such impudent prostituted Queanes, that is wonderfull; but more wonderfull, and most intollerable, that the only Vicar of Christ, the Suffragane of the blessed Trinitie, the Vice-God of earth, should receiue tole out of such a Faire of prostituted Whores: but most execrable it is, that through permission of such abhominations the hearts of Cardinalitian and Papall Courtiers, are so linkeed with those infamous persons, that they cannot liue without them: I will not speake of the Clergies impuritie; S^t. *Bernard* shall speake for mee in their behalfes; charging them with keeping of Queanes in their priuate chambers. But heare how the soules of those lasciuious Courtiers and Romanes, are glewed to those filthes. When *Pius Quintus* (a man of many morall good parts) endeuoured seriously to purge Rome of that sinke, by banishing the Whores from out of the Citie, with them he droue away so many of the Courtiers, so many of ignoble Nobles, so many of the voluptuous Citizens, that Rome seemed almost naked and dispeopled, so that thereupon the irresolute Pope, by a conniuencie was content to permit the filths to returne againe to their old trade in Rome, & the *Roman* Bishops to receiue stil their customary tribute for that wicked liberty & impurity. O most abhominable, & most filthy purpured city, thy,

p. *Bern. lib. 4. de considerat. c. 2. serm. ad Pastores in Synod.*

thy ſinne is preached abroade, like that of Sodome and Gomorrhe, and thou art not aſhamed (*Frons meretricis facta eſt tibi*) thou haſt gotten the forehead of a ſtrumpet: ſhew me the like abhomination amongſt the reformed Churches. You pretend many great matters: but doubtleſſe, in compariſon of their Rome, the very ſerrals of Conſtantinople, Adrianople, are pure and chaſt: yet who will excuſe or defend the impurities of any reformed Churches? not I, amendment will be the beſt defence, God grant it.

The fourth Law.

HOw wicked and ſacrilegious is that law of theirs, by which they will not vpon any extremitie whatſoeuer, celebrate or ſay any Maſſe, without their Altar ſtones, Altar-clothes, Corporals, or Candels, &c. And although, they (almoſt all) hold, that to receiue the Sacrament at the houre of death, is abſolutely neceſſarie (*neceſsitate precepti*) vnder neceſſitie of precept, yea, and as my Maſter *Vaſques* in Rome with diuers others held, that it is neceſſarie (*neceſsitate medij*) by neceſſitie of meane, like as faith is, without which by Gods ordinarie power it is not poſſible for any one to be ſaued, yet forſooth, they muſt and will let their ſheepe goe out of the world without this Sacrament, if ſo be they want either Maſſe Veſtiments, or Altar ſtones, or Altar clothes, to ſay their Romane Maſſe withall: O vaine Traditions of men, againſt the Commandement of God: is it not here moſt manifeſt, that (r *irritum fecerunt, &c.*) they haue made voide the Commandement of God, for their owne Traditions? their owne Traditions, I ſaid, for there is not one of them who can ſhew any authenticall record, that either S^t. *Peter*, or any of the Apoſtles, or any of the Primitiue Prieſts, vſed at celebration of the diuine myſteries, maſſing Veſtments, Altar ſtones, burning lights, &c. it were a meere toy to challenge theſe thinges to bee Apoſtolicall, which they cannot otherwiſe proue, then either out of

r *Math.15.*

ſome

some counterfait *Martiall* or *Abdias*, or else the commentitious Pontificall (as they pretend of Damasus) whereof the Author is not yet certainly knowne, and if he were knowne, yet their owne Cardinals and Doctors haue pared so much of his credit away, with charging the booke with lies and fables, that his authoritie alone may not carrie away such a matter as this is.

The fifth Law.

THat Law and custome, by which they commaund the Laitie, to receiue the Sacrament vnder one kind onely, is sacrilegious (to vse Pope *Gelasius* his phrase) and is an errour inexcusable. But the Tridentine Fathers haue found out an excuse for this inexcusable errour, this forsooth: that although Christ instituted, and commaunded all to drinke of the sacramentall Cup, the Apostles ordained as much, and withall the primitiue Church euer so practised: yet this was all done, not as a matter of necessitie, but of election, or choice for the faithful to receiue vnder one kind or both. ſ *Imperet vobis Dominus.* Our Lord cõmaund you, and let the mouthes of such as speake so wicked things be stopped. What a doctrine of diuels is this, to say that the institution of Christ, the commaundement of Christ, ordinance of the Apostles touching the vse of the chiefest Sacrament of the Church, maketh not a law of necessitie? when their imagined transubstantiation came in, then also by degrees, brought they in the receiuing vnder one kinde (as sufficient for a mans whole life) pretending that whole Christ is really and substantially vnder both kindes, yea vnder any the least particle that may fall from the host, or any lest, moysture of wine-liquour that may hang and sticke vpon their Chalice side, or vpon their Priests lips (which being by them thus professed & beleeued,) I maruaile, and note by the way how *Henry Garnets* great t fauouritisse in presence of him, and of other Ignatians, and diuers

ſ *Epist. Iudæ.*

t *M. A. V.*

worſhipfull did ſcorne publikely at table, one D. *Cecill* for his licking with his finger, the patten which he vſed at celebration of the Maſſe. I deſire the reader to iudge of their ſpirits. I my ſelfe hearing her deriſion excuſed the Doctor ſeriouſly, but ſince that time (ſome one and twenty yeares) I was neuer very gratefull to her, nor to her reuerend Father *Henry Garnet*: they had then oppoſition with that Doctor, and therefore he was derided for licking vp ſuch crummes as they eſteemed their God.

The ſixth Law.

THey annexe to holy Orders, the vow of Chaſtitie (and yet few, who take Orders make the ſaid vow expreſly, although all ſuch conſent to vndergoe their law of chaſtitie) by which they moſt ſtrictly command neither Prieſt nor Biſhop to marry, & if any were maried before Orders, then after them they muſt abſtaine from the lawfull vſe of their wiues. This is one of their traditions, ſuch a one as S. *Paul* ſpoke of, when [u] he foretold that ſome would come in later times teaching the doctrines of diuels, forbidding to marrie, &c. By occaſion of this law, their preſumptuous ſpirits haue implied almoſt the whole Romane Cleargie more or leſſe, with all kinde of impurities, yea ſome ſo nefarious, as are not by a modeſt penne to be expreſſed: perhaps, (though very raſhly and inconſiderately) the firſt Authors of the Law, intended to haue brought in Chaſtitie and puritie into the liues of their Cleargie, but it hath fallen out farre otherwiſe: for it is a ſhame to ſpeake what is done by many of them in ſecret. It is a ſhame ſaith [x] S. *Bernard*, to vtter what they doe in darke, yet what ſhould I ſhame to ſpeake that which they are not aſhamed to doe? O worthy *Bernard* might you iuſtly write thus in your time? A ſtinking contagiō creepeth this day throughout the whole bodie of the Church; all are friends, and yet all are enemies; yea all ſeeke their owne; they are the Miniſters of Chriſt, yet

u 1. *Ad Tim.* 4.

x *Bernard. ſerm.* 33 *in Cantica.* ſee him in *ſerm. ad Paſtores in Sinodo congregat. & lib* 4. *de conſiderat. cap.* 2. *& alibi.*

yet doe seruice to Antichrist. And a little after: these are the men, and yet they will needs be Church-Gouernours, Diuines, Archbishops, Bishops: & how doe these men keepe their chastitie, who being giuen into a reprobate sense, doe things, that are vnmeete, for it is a shame to vtter what they doe in the darke: yet why should I be ashamed to speake that which they are not ashamed to doe? thus Saint *Bernard*: the which with infinite much more that might be cited out of all zealous Pontifician preachers, as *Cornelius Musse, Panigarole, Ferus, Granatensis, Stella, Espencæus, Genebrard, Bapt, Mantuan. Aluarus Pelagius, Nicholas Clemangis, Polydore, Mathew* of *Paris* I touch onely, to shew what abhominable impurities and filth hath redounded by vertue of that Law, into their vowing Cleargie: (whom they permit notwithstanding to eate and drinke liberally and indifferently of wines, and all manner of meates, as the laitie, and to liue also freely, and to conuerse indifferently amongst women.) They impose a necessitie of that which Christ himselfe ordained should be free in such as haue the y gift of continencie: but they will perhaps say none is restrained to this law of Chastitie, but such as doe freely enter into holy orders, vnto which this law of chastitie is annexed: and such as haue made triall of themselues before: good God, what triall is made of such persons whom they nourish, and mew vp in the prime of their youth, in their Seminaries, and Colledges? farre from all societie of women, (whom if they would keepe still at short diet, and without wines, I could not condemne their vowing) who neuer made triall of themselues, whether they had the gift of continency or not? how many are there of your Cleargie, who eyther becausé their parents so appoint it: or elsé, becausé they finde it a readie way, and steppe to promotion: are willing to addict, themselues to that course of life, before they know by experience, whether they can be continent or not? nay rather which of them is there, (I appeale to their owne consci-

y *Math.* 19.

ences) who by often yeelding more or leſſe, to ſome of the moroſous cogitations, (as they call them) doe not finde by experience, before they take holy Orderrs, that they haue not the gift of continencie, but doe more or leſſe burne with their moroſous deſires, and cogitations. I could heere particularize ſomewhat, but will not, hauing appealed to their owne conſciences, and the conſciences of ſuch ghoſtly Fathers, as heare the confeſſions of their Diuines, who are at the next ſteppe to Orders.

The Pontificians are ſuch fauourers of Vowes of chaſtitie, that I know ſome married couples, who liuing together commit horrible impurities, and yet they will not preuent them by the remedy of nature, becauſe againſt their owne vowes. I know diuers Ignatians are verie forward to perſwade married couples to vow ſuch pernicious continencie. z *Socrates. lib. 5. cap. 21. Euſeb. lib. 4. cap. 22. Nice. lib. 12. cap. 34. & lib. 14. cap. 55.*

But let their ancient Hiſtories be ſearched, and they ſhall finde that the Church of the Eaſt, (where religion was firſt planted, and the ordinances of the Apoſtles well knowne) would neuer admit of the neceſſitie of continencie in Cleargie men, which ſome endeuoured to impoſe vpon them: In the holy Scriptures it is moſt cleere, that married Prieſtes and Biſhops were permitted to vſe their wiues, and alſo to performe all Church-offices: ſo cleare this truth is in Saint *Paul* [a] to *Timothie*, that he taketh order how the wife and children of ſuch perſons are to be ordered. And who is ſo ignorant a Diuine as not to know [b] that, with *Valentia* the Ignatian Diuine, all the chiefeſt Pontifician Diuines do acknowledge, that the Law, and Vow of chaſtitie is onely annexed to Prieſthood, and holy Orders by mans law, to wit, by the lawes of ſome Roman Popes, & by their Synodicall conſtitutions at moſt: and that Chriſt and his Apoſtles appointed nothing therin. I haue often maruelled how Popes, who haue bene ſo liberall to diſpenſe in all Church lawes, in all maner of Vowes and Oathes (yea and with Laicks moſt often in the vowes of Chaſtity) either [c] for ſome great good, to the parties

a 1. *Ad Timoth. 3.* b *Valentia. de celibatu. cap. 2. Thom. Aquinas. 2. 2. q. 88. Durand. lib. 4. diſt. 34. 37. & aly. Scholaſtic. communiter ibidem Solus de iure & iuſtitia. lib. 7. & Petrus à Soto in inſtitut. ſacerdot. lect. 5. Alphonſus à Caſtro aduerſus. hereſ. verbo ſacerdot. Azor. inſtitut. lib. 13. cap. 12.* c *Thomas Aquin. 2. 2. q. 88. art. 10. ad 3. Azor. lib. 6. cap. 1. Tom 1. & Theolog. omnes communiter.*

who

who had vowed or ſworne: or to remoue ſome euill from them, or elſe for ſome ſpiritual good, or temporall profit to others: or, to remoue, ſome occaſion of ſpirituall or temporall euill and hurt, or elſe in reſpect of impotency or vnablenes, to keep the Vows: yea, who haue diſpenſed, & daily diſpenſe, with promiſes, and oathes of fidelity, made to princes & other thirde Perſons, will not, for the ſoules healths, of ſome of their polluted Biſhops, and Prieſts, & to remoue ſo generall, & Vniuerſal a ſcandall, from their Church, diſpenſe with all ſuch of their Cleargy, who by their owne confeſſions, and experience of the whole world, are ſo farre from beeing continent, that they doe like impure horſes (*hinnire*) neigh after the Wiues and Daughters of their Dioceſians and Pariſhioners. I doe heere, conſtantly, and Chriſtianly affirme, that it were more tollerable, and more agreeing to the vſe of the moſt pure Sacraments, that all Prieſts, and Biſhops in the World, being diſpenſed withall or otherwiſe freed, ſhould marry, and vſe marriage, then that one onely, inceſtuous ſinne, or Sodomiticall impuriry, by occaſion of the Law of Chaſtity, [d] ſhould bee committed. For as in the firſt (ſecluding the Law of Chaſtity ordeined only by Authority of ſome Roman Biſhops, not expreſly inſtituted by God) there ſhould be no ſinne, ſo in the other there is ſinne inexcuſablie, which in malice, (becauſe infinite) ſurpaſſeth all the good of Chaſtity, (becauſe finite) that may be in all other Prieſts. Had it, not beene better, that the impure Venetian Abbot (whoſe exceſſes, in ſoliciting of matrones, that worthy ſtate would haue corrected, if the Pope would haue giuen them leaue) ſhould, haue beene diſpenſed withall, to haue married, rather then to haue beene by his moſt impure conuerſation, part of that ſcandall, by which the whole Chriſtian world, had like to haue fallen into a moſt dreadefull commotion? Had it not beene farre better for the Legat Cardinall of *Cremona* his ſoule, and more for Romes honor: that he ſhold haue bin diſpenſed withal; and haue brought a wife with him, rather then ſhee ſhould

d This my diſcourſe falleth, if there bee ſin in mariage, as the ancient Encratites and Tatians held: otherwiſe it is inuincible, for doubtles diſpenſation muſt bee graunted when otherwiſe ſin throgh impotency cã not be auoided. See *Abbas. in c. cũ olim de clericis coniugat. Sotus. lib. 7. de iuſtit. q. 6. art. 2* Good old *Azor lib. 12 cap. 13.* granteth that for temporall peace, the vow of chaſtitie may be diſpenſed withall, as though the remouing of ſinne were not a greater cauſe for diſpenſation in any cauſe whatſoeuer.

the same night, after that day in which he most bitterly had inueighed against the Marriage of Priests, be found in bed with a common strompet, as [c] *Mathew* of *Paris*, with others, condently deliuer? had it not beene farre better for the Honour of the Apostolike See, that *Iohn* the 12. should haue dispensed with himselfe, and haue had, one lawfull wife, rather then to haue kept three infamous strompets, *Stephana*, *Anna*, *Raynera*? as *Luitprandus* [f] affirmeth: and accusing him also to haue committed many other most impure villanies? What should I mention any thing of Pope *Sergius*, *Iohn the* 8. *Iohn the* 20. *the* 22. *Alexander* the 6, and diuers other most impure Popes &c. But what care, these Pharisees, how impure and filthy that of the dish is within so that they may be thought at lest to vow chastity? and to haue wils to be chast and pure? I thought not, to name any particulars concerning this point in any liuing; but seeing the Ignatians are so holy that they wil cast off al such faults, vpon others, as though they desired not so much as any conuersation with women: (and yet who bee they that now giue first entertainment to the gallant women at Saint Omers? who those that dayly conuerse with them? bee they not Ignatians?) I will deliuer heere one certaine thing which happened, (pardon me curteous Reader, if I abuse thy patience with relating of it) in their famous Dowist Vniuersitie and one of their Ignatian Schooles, and by an Ignatian also, who was * obserued by Persons of worthy credit often to pollute himselfe most shamefully in the open schooles, yea & so apparantly, that it was thought the Reader could not but obserue it: the like is testified, and prooued of another in the same Schooles, but he was no Ignatian; and the like I saw of another, in the Diuinity Schoole of Rome, but he was no Ignatian, but vnder their Gouernment onely.

But what doe I insist, to inueigh against their wicked Lawe, promiscuously binding all, that take Orders, whether they haue the gift of continency, or otherwise, not to marry

[c] *Math. Paris in Henri. 1. ad ann. 1125. Huntingd. Westmonast. Flores ad eundem annum.*

[f] *Luitprand. Tic. lib. 6. cap. 6. et c. 7. Onuphrius in Annotat. in platinam in Iohan.*

* *Witnesses* M. *I.S.* M. *T.S.* and *M.W.C.*

marry? they will doubtlesse obiect to me that I long after Marriage; they may Calumniate me at their pleasure: how I haue conuersed, it is well knowne (euen, amongst many Modest, Chast, very worthy, and worshipfull Gentlewomen) and I heere protest before God, that I neuer found a more reall & sincere detestation, against all carnal thoughts and molestations, or any desires of that kind, then at this present I doe: yet, I esteeme it farre more meet and agreeing to Christs institution, and the Holy Apostles doctrine for any whatsoeuer he bee, rather to Marry then to burn; yea so much as to haue any least vnlawfull or sinfull desires, & rather (according to the Generall & Vniuersall Doctrine of all their owne Diuines in all other Vowes or Oathes) to be dispensed with his inconsiderat e Vow, or else to haue it interpreted, and declared vnlawfull, rather then through impotency, impossibility, or imminent danger of not keeping of his vowe, to commit any other sinnes of impurity or to giue any scandall to any other person. And so heere I conclude this matter, with a saying of Pope *Pius*, the second, as g *Platina* reports him, that as there were many reasons, to forbid Priests marriage, so there were more to allow them mariage: how many there are, hee that will reade h *Aluarus Pelagius* and i *Nicholas Clemangis*, will easily acknowledge: and the Verdict of that Pope to haue beene most iust, and necessary.

g *Platina in vita Pij. 2.*
h *Pelagius de planctu.*
i *Clemangis de corrupto statu ecclesiæ.*

To Conclude this matter it is as cleere as the Heauens that the Pontificians are fauourers of al impudicity in their Clergy, by forbidding them marriage, and yet permitting them to eate, drinke, and conuerse as indifferently as the married doe. So are they also in many other cases, Authors, and Abetters of much Impurity: and heer I obserue, by the way (I know not by what secret spirit it comes to passe) that our English Ghostly Fathers, are for most part, easie interpreters and absoluers in case of most impure sinnes, but if a man disobey a Popes breefe, none or else very difficult is their absolution. A crooked deformed Priest, would not

absolue

ſolue a Prieſt forſooth, allowing the oath of Allegeance; and that Ignatian who denied me abſolution, for that I held the Pope, had not authority to depoſe Princes, yet could he abſolue the Maſter of the houſe, who was more then thought to haunt common queanes, himſelfe alſo not vnacquainted with the notoriouſneſſe thereof. Hee was iuſt another Peere Cotton. God vouchſafe, to open the eies of the ſeduced, to leaue the ſociety of that Congregation, which hath ſo ſhamefully Apoſtated from Ieſus Chriſt his ſacred doctrines and moſt holy inſtitutions, and hath thus repleated her congregations with all nefarious impurities.

Suudry other Lawes there are, which might iuſtly bee called in queſtion: and whoſoeuer will with indifferent eye conſider all ſuch lawes and cuſtomes wherein the Romaniſts, doe moſt differ from the reformed Churches, hee ſhall find that they al haue expreſſe reſpect to ſet vp the Romane Monarchy; either in Temporals or Spiritualls: as for example, the Law and Cuſtome wherewith they endeuor to exempt from all correction of Ciuill Magiſtrates all Clergie men, though their offenees bee enormious and ſuch as cry for vengeance from Heauen. Like is their Law of reſeruing certaine Papall Caſes, which cauſeth many ſacrilegious confeſsions: like is their Law and Cuſtome for their Penitents to confeſſe an intire number of all their ſinnes with the Circumſtances therof (changing the nature of ſin) which cauſeth inexpreſsible conflicts and ſcruples, eſpecially in conſciences of their Women Recuſants. But I omit to write anymore of theſe, and ſo paſſe to my other Motiues.

BRITISH 8 JU86 MUSEUM

The

The Third Generall Heade, out of the obſeruation, of Engliſh Pontificians Spirits.

THus hauing ſet downe ſome of my chiefeſt motiues, out of the pernicious doctrines, and moſt wicked Lawes of the Pontifician Church: I am to proſecute the other two Generall heads, out of ſome obſeruations of the Spirits, of the Chiefetaines of that profeſſion, in the propagation of their Goſpell; and of their liues and conuerſation. But for ſome reſpects I will at this preſent pretermit the latter (being not willing to deſcend into particulars of that kind) & for the other, my diſcourſe ſhall * only (omitting their Popes) touch the Spirits of ſuch as haue bin Ringleaders, againſt the preſent ſtate, and Church of *England*: in proſecution whereof; if I ſeeme ſharpe and bitter, and to touch to the very quicke, not the skinne onely, but the very ſoule of the Ignatious Spirits: I deſire the Readers fauourable conſtruction, and to interpret that I doe nothing out of malice, or for reuenge, but onely that *Britany* may ſee, what ſerpents ſhee nouriſheth within her bowels (would God, not too neere &c?) & how extreame dangerous it is, for the publik weale of this State, that Pontifician Engliſh are permitted to haue ſuch free conuerſation with them in *Flanders*, *France*, *Spaine*, *&c.* and to demonſtrate, that if *Britanie*, haue iuſt cauſe to feare *Rome*, and the Popes Dominions; the laſt and leaſt Cauſe, is not, becauſe the Ignatians are there, powerfull fauourers of al hot and malecontented

* It were bootles to deſcipher the liues and ſpirits of latter Popes: they are far worſe thē thoſe of whō *Maſſon* a famous Pontifician writeth ſo liberally in *Iulius* the 3. at whoſe boldnes I maruell when I conſider what the famous D. *Iohn* of *Paris lib. de poteſt. Reg. & papal.* writeth: Euery fact, ſaith hee, of the holy Father, muſt be interpreted in good part, and if it be theft or any thing that is ill in it ſelfe, wee muſt interpret it to be done by Diuine inſtinct, thus he. So *Sixt.* his pride, drunkennes, cruelty. *Alexander* the ſixth, his impurity. *Gregory* the 14. hypocriſie and auarice, &c. al was by Diuine inſtinct, &c.

tented Spirits; prouiding Sanctuaries and Cities of Refuge, for *Teſmonds, Owens, Gerards, &c.* which men alſo in *Flanders, England, &c.* change not their Spirits but the ayre; being euery where the ſame in their vndermining and indirect courſes, for ſetting vp, the Papall Monarchy.

Firſt therefore, whereas they pretende, to be Apoſtolicall men in the manner of their amplifying and their planting of the Roman Religion (in which action if in any, man neceſſarily muſt be guided by Gods Spirit) it is not poſſible, that their pretence ſhould be ſound; vnleſſe they therefore hold themſelues Apoſtolicall, becauſe they doe in the worſt ſort, imitate thoſe two Apoſtles who deſired of Chriſt, that fire might come downe from heauen and conſume thoſe who would not receiue him: [a] to whom the good and meeke Shepheard, anſwered: (*Neſcitis, &c.*) you know not, of what ſpirit yee are, by which anſwer, hee vtterly condemned, the ſpirits of all ſuch, who ſeeke, to bring in Chriſt, and Chriſts Doctrine, by ſubuerſion of States and Kingdomes. And what are the Pontificians tainted with this ſpirit? O yee heauens! ſpeake for me; nay, the very ſtones will ſpeake, that the (b) Fathers of the Roman Church deſcribed, by them, that ſate vpon the red, blacke, and pale horſes, haue often, vnder pretence of religion, taken peace out of the Chriſtian world, cauſing ſuch dreadfull Commotions, as the very memory thereof cannot but affright a tender and Chriſtian minde. It is needleſſe to recount the thundring ſentences of Popes againſt Emperours; freſh in memory, are the impious ſentences, of *Pius* the 5. *Sixtus* the 5. againſt our late Soueraigne of famous memory; tending to the whole ſubuerſion of this Kingdome; who by their bulles of depoſition, and excommunication [c] charged vnder the paine of excommunication, all

[a] *Luc. 9.*

[b] Of *Gregory* the 7. *Paſchall, Victor Alexander, Innocent, Boniface, &c.*

[c] *Bull. Sixti 5. Pij. 5. contra Reginam.*

Engliſh

English Subiects, forceably to depriue that most Gracious Lady, and Queene *Elizabeth*: and although God of heauen had set her ouer vs, yet the earthly god, with his triple crowne, to whom all power vpon earth was giuen (as one of them speaketh) sitting in the high throne of his See, did[d] vnqueene her; & make her as another ordinary Subiect. But what? were the English Chiefe-leaders guilty of any one of these plots, and practises? Let Cardinall *Allen*, march first, who although he * would seeme to touch, and reprehend those, who gaue information to *Pius* the 5. it was not for want of good will to the matter it selfe, but because the state of *England* did not then permit it: the Pontificians, being not strong enough, to put in execution, Pope *Pius* his depositiue sentence; for otherwise in his booke called the defence of English Catholikes, hee doth most eagerly defend the Popes power, to depose Princes, and constantly auoucheth that he may charge all Subiects, and authorize them to depriue Princes in case of Heresie, and other needfull occasions of Church, and Common Wealth: the which doctrine as he doth, most politikly and cunningly seeke to establish, by sophisticall reasons and many deuised vntruthes: so is hee most learnedly confuted, by that singularly learned and iudicious Prelate, the [c] Bishop of *Winchester*, so soundly, that neither *Allen* himselfe, nor any of his Seminarists, durst euer, yet attempt to make any reply against that very learned and iudicious worke.

[d] *Bull. Pij. 5.*

* Related by the moderate Answerer.

[c] Bishop *Bilson* of the supremacy.

Againe, call to minde Cardinall *Allens* declaration, to the Nobles in *England* in 88, the which hee himselfe conceiued and dictated, in very great haste to three or foure Scribes, together at once, to haue with speede more copies to send hither into *England*, thereby to incite the Peeres and all Pontificians of this Kingdome, to ioine with the *Armado*, which

King *Philip* of *Spaine* ſent hither, for the conquering of this Kingdome: which Spaniſh fleete came alſo full fraught, both with Pope *Sixtus* his propheſies, his bleſſings, and curſes,; and with the bleſſings of their maide of *Lisboe*, with a vaine prediction of their victory; but through the power of God, both Horſe and Horſeman, were drowned in the Seas, where, moſt of their ſhips, with the Popes bleſſings and curſes, made ſhipwracke, God conuerting their curſes vpon their owne heads. Theſe bookes of this Cardinall, with many other of his diſcontented ſpeeches, againſt the Engliſh State before 88. doe diſcouer liuely, how much he had borrowed of a worſe ſpirit, then that was which our Sauiour [f] condemned in two of his Apoſtles: I ſay before 88. for I haue obſerued ſince that time (God checking by that miraculous ouerthrow his ſpirit,) he hath beene farre more moderate, then *Robert Parſons*; into whoſe ſoule, how a double ſpirit of that kinde hath aſcended from below, it is almoſt ſuperfluous, to ſtand to prooue. His *Doleman*, which I know by ſome ſpeeches that I haue heard from his owne mouth he purpoſely intended againſt the vndoubted Title of our moſt Gracious Soueraigne (whom Ieſus vouchſafe long to preſerue) and to intitle as much as lay in him, the Archdutcheſſe with an imagined and chimerian title to the Engliſh Crowne; and to that purpoſe he diſperſed as many of thoſe bookes into this kingdome, before the death of Queene *Elizabeth* as he could conueniently: earneſt he was with me, ſome fifteene yeeres ſince to haue brought ſome of * his *Dolemans* ouer with mee into *England*, which I vtterly refuſing, highly diſpleaſed him

[f] Luc. 9.

*How often haue I heard this man reioice at the ſhuffling and ciuill commotions which he foreimagined would light vpon the *Engliſh* at Queen *Elizabeths* death. How often haue I heard him ſay and *Ioſ. Creſwell* alſo with diuers other Ignatians, that *England* will neuer be happy and fully conuerted, without the ſword and a conqueſt thereof.

him therewith. Againe his publike reioicing, when he heard by a falſe Alarum, that the *Spaniards* had ſafely landed in *England* in 88. and his deiected countenance, when that falſe newes, by true report was checked: How ioyfully did he trot vp and downe, to carry the firſt newes amongſt the Popes friends and *Englands*? Enemies But good God; how was hee confounded, at the hearing of the ſecond newes, of the burning and drowning of the Spaniſh Fleete? All Elements concurring to the confuſion of *Pharaohs* hoſt. This * mans ſpirit was euer thought to be plotting and deuiſing, for *Englands* conuerſion by *Englands* ſubuerſion: againſt which time, he had prouided certaine rules of reformation; amongſt all which I will tell you one pretty one. When *England* is conuerted, at firſt (ſaid he) there muſt not be admitted into it any religious, excepting poore Capuchins, and the contemplatiue Carthuſians and his owne brethren the Ignatians, for ſome ſelfe pretences as is obſerued. A politike deuiſe, that ſo he, and his, might haue the ſhooting at the purſe & the hitting of it; for the Capuchines hauing no poſſeſſions, ſhoote from the purſe; the Carthuſians being contemplatiue ſhould not ſo much as draw an arrow to ſhoote at the purſe; and ſo he and his might carry away the bell, and doe all, and purſe all.

How *Ioſeph Creſwell*, another of that ſocietie, and an *Engliſh* Chieftaine, hath beene tainted with that ſpirit, it is too too manifeſt; hee muſt forſooth, carrie Prieſts, that come from *Spaniſh* Seminaries into *England*, vp and downe to viſite the Peeres of that Kingdome, and to take their leaues of them, that they may bring ſome comfortable newes, to the oppreſſed *Engliſh* of their Kings intentions, for *England*; hee complained, to the preſent King, who wittily replied to them: Doe ye not then hit the purſe Fathers, and all will be well,

* Diuers worthy perſons haue obſerued this ſpirit in *Parſons*, eſpecially that worthy Deane of Lile, *D. G.* who for his loue to his Countrey, and openly diſliking the Ignatians courſes, was by *Parſons* & others of his fellowes procuremẽts, baniſhed out of the low Countries.

* When in *Spaine* by a witty libell the Capuchine Friars were deſcribed to ſhoote from the purſe, the Franciſcans wide of it; the Ignatians were deſcribed to hit it in the very middeſt; with this poſie (*teattino*) which word ſignifieth (*Theatine*) and I hit thee Of this the Ignatiãs

must carrie them also, vnto the late King of *Spaine*, to kisse that Kings hands; and to heare from the Kings owne mouth, words of comfort, (not of patience) to carrie to the distressed *English* Catholikes; that hee forsooth, would aide and assist them, as soone as possibly hee could, &c. Oh, how did I my selfe see, and heare the same man about some fifteen yeres since, applaud, & commend a certaine *Spanish* [e] *Adelentádo*, for protesting and vowing, that if his master the King of *Spaine*, would giue him leaue and allowance, hee himselfe would imploy, all he could make, towards the subduing of *England*, (this was the Admirall, of whome I mentioned before, that hee affirmed his King and Master, had no neede of *England*) and the reducing of it, to the *Roman* Religion? Againe the entertainement, and encouragement, which the same [*] *Creswel* gaue to *Winter* in his traiterous proiect, standeth firme in our *English* records; and the acknowledgement of *Garnet* himselfe, to haue beene partaker of *Winters* plotte, doe demonstrate, both, of what spirit *Creswell* was, and also, of what spirit the *English Ignatians* probably are, whereas their Prouinciall *Garnet*, was so deeply by his own confession tainted. By [h] those verses (amongst diuers others set vp in the colledge of *Valladolid*, in *Spaine*, when the King that now is, with his Queene, was by the same entertained) with this posie ouer them, (*fugient a facie ignis.*) they wil flie from the face of fire; and ouer the same posie, beeing set also the Armes of *England*, the Lions; and the Armes of *Valladolid*, which are Fire. [i] Those verses I say approoued, by such *Ignatians* as did read them, and many since which haue defended them, do demonstrate the *Ignatians* holy spirits, against this Countrey.

[e] *Adelantado*, is an Admirall.

[*] The same *Cres.* caused a *Te Deum* to be saide in the Roman Colledge, for a false alarum of the Spaniards good successe in Ireland.

[h] The relation of the solemnity wherewith *Philip* the third and his Queen were receiued by the Colledge of the English in *Valladolid*, pag. 31.

These

Theſe are the verſes, firſt in Latine.

Perdomat indomitos, effrenatoſq́, Leones
flamma; feras vincit, vincitur igne Leo.
Angliaci ſæuo, ne lanient dente Leones,
innocuas pecudes, innocuoſq́, greges:
Ferte citi Heſperias, Britanna ad littora, flammas;
indomitaſq́, feras Pincia flamma domet:
Sic fugient timidi, poſita feritate, Leones;
ſic poterit tutum, viuere mite pecus.

In Engliſh thus.

The vntam'd Lions, ſterne and bold,
with fire are ouercome.
Fire tames them, when nought elſe preuailes,
with fire, it muſt be done.
Leſt Engliſh Lions, with their teeth,
and with their cruell pawes,
Should teare the tender Engliſh flocke,
which are to neere their iawes;
Bring Spaniſh fire to Britiſh ſhores,
bring foorth your Pincian flame:
So will they leaue their cruelty,
and fly away for feare;
So ſhall the gentle cattell, liue
in ſafty, euer there.

But *William Hoult* another, who in 88. was all in all, in *Flanders*; was not hee to be touched with this ſpirit? doubtleſſe the ſtate of *England*, is not vnacqainted with his proceedings; but one thing I can here report of him, from the mouth of a certain Engliſh Ignatianed Prieſt, correctour of the preſſe at S. *Omers*, to wit, that the ſaid *William Holt*, in 88. ſent in-

to

to *England* as many currants, as ſtood him in fiue hundred pounds; by that meanes, to conuey ſome letters, into the ſame Kingdome: (doubtleſſe, thoſe letters carried ſome myſterie with them, that were ſo cloſelie and with ſuch great care to bee carried.) But the practicall ſpirit of that man, and his ſolicitudes for *England*, are to well known, therefore, of him ynough. But one word with the Corrector, who iumpe at the time, when the damnable Powdertreaſon ſhould haue been acted, came downe from Rome, and in the company of ſome fiue or ſixe Ignatians, (a matter not vſuall to haue ſo many Ignatians ſent together in one miſſion for *England*) appointed and purpoſed with all expedition, to paſſe for *England*: but ſo ſoone as they vnderſtood, of the diſcouerie of the powder plot, they all, and this Corrector, alſo, changed their courſes and ſetled themſelues elſewhere, one of the ſpecialleſt of them now playing the Rector at S. Iohns mount in *Louain*. At the ſame time with like care, all the * bookes of Doctour *Stapleton*, were ſought for with ſuch haſt, as though they ſhould haue beene preſently put into the poſſeſſion of the Ignatians; to whom Doctour *Stapleton*, had bequeathed them, for the firſt colledge they ſhould haue in *Oxford*. What theſe things might portend, I would it were not too to eaſie to coniecture. For my part, I will not iudge any certainetie, onely I obſerue, howe in that moſt helliſh attempt, when [i] *Abaddon*, with his ſmoakie Locuſts, would haue blowen vp together all the glories of this kingdom; there were none but Ignatians, as *Garnet*, *Gerard*, *Holcorne*, *Teſmond*: or Ignatianed, as *Catesby*, *Rookewood* &c. (who loued the Fathers ſo dearly, that they eſteemed of none, who did not highly reuerence the Fathers) were to bee found, partakers, or abettors of that helliſh attempt; and yet the Ignatians, and their friends beyond ſeas, what with their

*The ſudden, vnexpected, and diligent inquiry and ſearch made after theſe books, was much noted by diuers of the Seminary of *Doway*, and much deſcanted vpon in ſecret, when the Powder-plot was diſcouered, and many thereupon inferred, ſurely the Ignatians fingers were in it.

[i] Apoc. 9.

their * equiuocations, protestations, &c. haue so cleared themselues, that amongst those outlandish people, there are very few who thinke the holy Fathers guilty: but all suspition that is, lighteth vpon the poore Secular Priests, which (God knoweth) are farthest frō such courses: if they haue not drunke more, or lesse, of the Ignatians cuppe; but there is no suspition of the holy Fathers; (God forbid,) no rather, let the acknowledgement of *Garnet* himselfe, with his owne letters, (euidences vnappeallable) and that which was done before the most honourable, and most publike Court of this Kingdome, be all inualid, and counterfeit, rather, then that any Ignatian, should bee found guiltie of so execrable a treason. O immortall God of heauen! how hath the God of this world, blinded their eies! that they will post vppe and downe, the strawie face of that wretched mā? they doubtles herein are delighted with counterfeits, and a maske of straw prouided for the fire with the worshippers thereof. Here, if I may be so bold, I would aske of the President of Doway, (because he is a speciall chieftaine amongst them) what spirit might bee obserued to haue been in him, when hee, with more then ordinary contentment, entertained *Guy Fawkes*, the Powder-match-man, some diuers whole daies together, before his comming into *England*, with much conference with him; not without admiration of diuers of the Colledge, (who knew not the mistery) considering the meannes of the man. Surely if the * Vice-president had been there then, who cried auengance on a certaine Soueraigne, when he was for his clemency commended by a true-hearted English Priest: hee had been a fit man to haue been of the Councell. But I maruell, not at his cursing spirit, for he came from the Campe, to the Seminaries, and of a souldier, quickly (which in ancient times would not haue been so commendable) was made a Priest. But alas

* *Iohn Gerrard*, and *Oswald Tesmond* do beyond seas with most horrible othes protest, that they had no knowledg of the Powder-treason.

* D. N.

to make an end of this matter, that the Ignatians, and the Ignatianed, were too too well acquainted with some great matter to be acted about the Powder time. For when I was last beyond the seas, a graue person reported in my hearing, and in the hearing of a reuerend Priest, that the [1]meeter-maker of their English hymnes spoke openly in *Antwerpe*, at a table where diuers were drinking together, some fiue or six weekes before the Powder-treasō time, that there was some great attempt in hand in *England*. Perhaps the good man knew not the whole secret, if he did, then perchance for very shame he concealed it, for I hardly thinke he would detest the fact, who so eagerly commended the stinking Ignatian *Queres*, or *Pruritanus*; and the most villanous Polonian *Exetasis* against his Maiesties most excellent state and person: which bookes also, are most singularly esteemed by some beyond seas; of which I thinke, if the most excellent Arch-duke knew, they should not be so dearly esteemed of by him. But I surcease to write any more of this kind, I haue perpaps discouered so much of the Ignatian spirit, that some of them will attempt by some meanes or other, to attenuat my spirit: but I weigh it not, for nothing more welcome to me then death it self, so that I may be found prouided, and ready to meet him and to be with him, after whom my soule longeth and breatheth so much, as this corruptible flesh of mine will permit me. My redeemer hath numbred my daies, and hath put my imperfections in his sight, and before he calleth me, no man can thrust me hence: his truth is witnesse to my soule, that in this writing, I seeke onely his glory, in whom confiding, I feare no man. And I humbly wish the English Recusants to beware of such seducers, as come vnder the garments of sheepe, but inwardly are rauening wolues, who plotting to bring to passe their conuersion of *England*, seeke nothing but the subuersion thereof, rather then their desires should not

[1] R. V.

[2] *Psal.* 138.

take

take effect. And therefore, as themselues well know, are euer inculcating matters, to the disgrace of the Church, and state-gouernment of this Kingdome; & cannot well indure, that any Priest in his Sermons, should so much as commend and inculcate obedience to temporall magistrates. I my selfe was at my first comming sixteene yeeres since into this Kingdome, not a little reprehended by two Ignatian Priests, because vpon that text, [n]*Giue vnto God that which is Gods, and to Cæsar that which is Cæsars*; I had (said they) too much insisted vpon the latter part thereof, in perswading of obedience to the temporal magistrate, and yet in that sermon (which was not aboue an houre and halfe long, I am assured) I discourssed not twenty lines of that subiect.

[n] *Matth.* 22. *Marke* 12.

To proceed, I gather another tricke of naughty Spirits, especially in the elder and latter Pontifician Monkes and Friers, who haue set forth so many counterfet and comentitious treatises, in the ancient Fathers names, by that meanes to establish and confirme their doctrines, of their transubstantiation, their Popes supremacy, their confiding in merits of Saints, adoration of Images, &c. Wherein, I do constantly affirme, that the most pregnant, and cleerest proofes, which they pretend for most of their Romane positions, are taken out, either of such counterfeit bookes, as some of the learnedst Pontificians call in question; or else out of such commentitious bookes, and putatiue workes, of ancient Fathers; which by very sufficient proofe, may bee shewed, to bee not currant. And when withall, I obserue, what order they haue taken with their [o] Expurgatory Indices; not onely, to giue annotations, but further to corrupt the very texts of Authours; so that none, of later Pontifician Authors, in short time (such as *Caietane, Ferus, Stella, Iudocus Granatensis, Polidore Virgill, Claudius Espen. &c.*) shall bee found sound, and to speake like them-

[o] *Indices expurgatorij, Romanus, Neapolitanus Hispanus, Belgicus editi à Pontificijs.*

themselues: yea, they sticke not to corrupt, the very texts of ancient Fathers, whose editions they daylie innouate at *Rome, Paris, Lions, &c.* The industrious *M. *Thomas Iames*, hath produced many of such corruptions, and promiseth much more; one of them for a tast, which I also obserued long agoe, and proposed to a learned man, but receiued no satisfaction, I will heere giue to the Reader: it is a corruption, of a saying of S. *Gregorie Nissene*, which is this, (*Illam solummodo naturam, quæ increata est, colere, ac venerari didicimus:*) wee haue learned, onely to worship, and adore, that nature which is increate: but the Spanish Expurgatorie Indices, say, the word (onelie) must bee put out of the text: a good cause why; the reader, cannot but obserue the mysterie; therefore I passe it, with silence. Doubtlesse these men, who are so impudent, to set foorth their owne late Authours otherwise, then themselues wrote; and are not ashamed, to corrupt the texts of ancient Fathers workes: it is no maruell, that they do so shamefully, in their translations, peruert the sacred word, abhorring nothing more, then in those places of controuersies, in which they dissent, from the reformed Churches, to haue their translations reformed, according to the originalls of sacred Scripture, in which the word of God was first written, by the Authours thereof. Many shifts [p] *Bellarmine, Stapleton, Harding*, & others deuise, to wash away this dastardly tergiuersation of theirs, in refusing trial by the originals of Gods Scripture; but, the imputation is iust, and vnremooueable, and will help to bring their Babell to her confusion, together with her Expurgatory Indices, of late, and ancient Authours.

*His Treatise of corruption of Scriptures, Fathers, Councels, by the Pontificians.

[p] *Bellarm. lib. 2. de verbo Dei.*

Further, the naughty spirits of many Pontificians, as *Bellarmine, Stapleton, &c.* haue seemed manifest to me, in that they doe, most egregiously (to bring, the

reformed

reformed Churches in hate and contempt) calumniate them, to teach such doctrines, as they vtterly detest, and disclaime from. As first, they accuse them, that they, giue iustification to faith onely, (meaning ostentimes, such a naked faith, as they teach void of charity, that is, faith informed, as they speake) a mere calumniation. For, who knoweth not, that the reformed Churches make iustifying faith, that, which inseparably [p] worketh by charitie, as the Apostle speaketh? againe, they are accused, to exclude, necessity of good works to saluation, and all reward also, of good workes at saluation: meere imputations. For, as they continually inculcate, and commend necessity of good works in their pulpits, more effectually, then, in many of the Pontifician Churches (whose Preachers, are much busied, with extolling the merits of Saints, the worth of indulgences, &c.) So likewise, they publikelie professe that God, will not bee vnmindfull of the least good worke (done, as it ought for his sake,) to reward the same. They are generally calumniated, (amongst the good English Pontificians, who meane well) that thy make God the Authour, and impeller of, and to sinne: a meere calumniation. There are indeede, some doubtfull speeches, in *Caluines* Institutions, but if it would please them, but to interpret fauourably his speeches, in like sort as they interpret, the speeches of many later Diuines, yea and sentences of the very scripture it selfe, which in some places, seemeth more directlie to make God the Author of sinne, then euer *Caluine* did: their calumniating spirit would bee satisfied, and know, that hee teacheth nothing else then, what their own Christian Philosophers do teach, therein: of Gods immediate, and positiue concurring, to the entitie, and nature of euery sinne, and to the entitie, and nature of euerie morall, or naturall occasion, of sinne: and if

[p] *Galat.5.*

hee should say, that God, as a vniuersall Cause, doth not onely immediately, concurre, and intrinsecally coworke, with morall second Causes, in their morall euill actions, as you all teach, or must teach, vnlesse you bee Heretikes: but also, that God, as the Prime vniuersall, and supreame independent Cause, of all things doth in a kind, of priority of nature, also preuent, and moue such morall second causes; in their free morall actions, beeing either of vice, or of vertue: tell mee, is there none of your Pontifician Doctours, Friars, or Monks, who teach the same, if not farre worse? who can be ignorant of this? who hath vnderstood, of the great* controuersie, betwixt the Ignatians, at *Doway*, and some other Professours of that Vniuersity? the noise of which scandalous controuersie soundeth euen vp to Rome it selfe, there to be determined, &c. The English Liturgy is most egregiously calumniated to be vaine & irreligious: a most slanderous imputation: for the forme thereof, is conformable to all antiquity, & is very religious; and if some priuate disorderly persons, sometimes minister not the Sacrament according to the forme there prescribed, what of that? But I haue often wondered, why the speciall absurdities and abuses (if there be so many in the Booke of English Common Praier, as they pretend) haue not been by any of the aduersaries in some special sort largely discouered and confuted, considering how often, and in how speciall sort, the many turpitudes, abuses, cõtradictions & fooleries of their Roman Masses haue been learnedly deciphered.

Commonly, and daily, is the Church of *England* calumniated, for giuing vnto the Prince, the Title of Supreame head or gouernor of the Church of *England*; which yet is giuen in no other sense, then to shew that very power and Supreame Iurisdiction which all Ancient Christian Emperours and Kings

in

* I my selfe when I was some yeere ago in *Doway*, saw this doctrine that God doth moue with a priority of nature, of causality, and effectually, all morall agents in all their actions; printed in certaine Theses, which were to be defended publikely, vnder the moderation of one D. *Estius*, who obstinately (as I was there informed) defended the same position.

in the [q] old Testament, and since, haue euer more or lesse had in their Kingdomes; to wit, that for the publike setling, establishing, execution and administration, of all manner of iustice, whether in matters of Religion, or other Temporall causes; the Prince, hath Supreame authority.; and that without his command, or permission no man may, so much as beare, or wagge any rodde, of any publike Iustice, or gouernment. But touching the ministration of Sacraments, giuing of Orders, giuing the power of the Keies, and in or touching defining of faith; it is a meere foppery, to say, the Prince challengeth any such matter in this Kingdome, or that any such is giuen him. But in al such respects, he doth most religiously acknowledge himselfe to be one of the sacred sheepe, of Christs sacred flocke, vnder Christ his ministeriall Shepheards of the English Churche. Remember, I pray you how [r] *Parsons* admitteth, that the Kings supreamacy (as his most excellent and pious Maiesty, most religiously, and excellently explaneth the same in his Apology for the Oath of Allegeance) is allowable and such as may be receiued. The truth is, you care not so much for what the Prince hath, as, for that the Pope is excluded from his gainful Supremacy, ouer this Kingdom; who was accustomed with his Annats, Reseruations, Vnions, Comendaes, Expectatiue graces, Prouisions, Presentations, Nominatiós, and with infinite such like [s] nouelties of names, and prophanations, to corrupt all Church discipline and Religion of this Kingdome, as the [t] famous and holy, *Robert*, Bishop of *Lincolne*, long agoe obiected, to your holy Pope *Innocent* the 4. And heere to note by the way, your vanities; you thinke it, to be an eternall blemish to the Church of *England*, for that King *Henrie* for loue of Queene *Anne Bolleyne*, as you say, and to be diuorced from Queene *Katharine*, did exclude the

[q] 1. *Paralipom.* 28. & 2. *Paralip. cap.* 17. & 19. *Reg.* 4. *cap.* 18. & 3. *Reg.* 2.

[r] *Parsons* his Catholike letter and answer to our Kings Apology.

[s] 1 *ad Tim.* 6.

[t] *Lincoln. Episc. apud Matth. Paris in Henrico* 3.

the Popes authority out of *England*, meerely vpon fancy and passion. But alas, your deuise is vaine; for it was first giuen vnto him by the learned Vniuersity of *Oxford*, then Pontifician: vpon this occasion, which I desire you to marke: There was earnest suite, made by some certaine Pontificians, to the Kings Maiesty to condemne *Martin Luthers* opinions, as being, the very same in many points, with those of *Iohn Wicleff*; who had beene long before, often condemned, in that famous Vniuersity of Oxford, and by many of his former predecessors: whereupon the King being desirous to see a copy of *Wicleffs* Articles; one was brought vnto him, the which hee seriously perusing, found one of them, to be thus, (to wit) that the Bishop of *Rome*, had no power, nor iurisdiction by right ouer the Church of *England*: Which, when, the King saw hauing at that time, the weighty controuersie, about his diuorce, with the Bishop of *Rome*, he seemed to like thereof; but willing to doe nothing rashlie or against Faith,[u] hee presently, dispatched the same Article, to the Vniuersity of *Oxford*; to haue it, by the learned anew examined; and their iudgements freely to bee giuen vpon it; the which was accordingly done, and the Article approued: whereupon that Prince resolued, by Consent and Authority of Parliament, to exclude the vsurped power of the Bishop of *Rome*, ouer the Church of *England*: which vnder his most tyrannicall oppressions, had a long time groned: but by this meanes came to be deliuered from the *Egyptian seruitude*, as the holy Bishop of *Lincolne* long agoe Prophesied it would. And if King *Henry* the 8. vpon your supposed motiues did impugne, the Papacy, yet, I pray you, what greater, disgrace is it to the Church of *England*, that King *Henry* should exclude the Popes supremacy? then it is to the Church of Rome that he should establish

[u] This standeth recorded in *Oxford*, as M. *Thomas James* hath affirmed vnto me very lately.

eſtabliſh the Statute of ſixe Articles, for your Maſſe auricular confeſſion, &c? and what diſgrace to your doctrine of adoration of Images? becauſe the vſurping and auaricious Empreſſe [x] *Irene*, cauſed the ſame by a Synod of Biſhops to bee decreed in *Nice*? And I pray you, doe you, thinke worſe of your Iubilies, becauſe [y] *Boniface* the 8. who entred moſt ambiciouſly like a Foxe, liued like a Lion, and died like a Dogge, brought them in? beware of ſuch miſlikes, it will not be for the profit of Romes purſe?

[x] *Baron in Anall Platin. in Adrian.*
[y] *Platina in Eo. nif. 8. & Walſing. in Edward. 1. Polychron. lib. 7. cap. 40.*

Againe, the Church of *England* is calumniated euery day, by all the Ignatians, as though ſhe had no true orders or iuriſdiction: I dare affirme, that in it there is as certaine, and as aſſured a ſucceſſion of orders & ſpirituall iuriſdiction, as in the Church of *Rome* it ſelfe, which hath ſo often tottered, with ſo many ſchiſmes; and hath bin peſtered with ſo many Apoſtatical Popes; as both *Baronius*, and *Genebrard* deliuer. I my ſelfe very lately ſearched (for my own ſatisfaction) the Records, and I find clearly, that Archbiſhop *Parker*, was ſufficiently, truly, and canonically ordered and conſecrated, by ſuch Biſhops as had receiued orders and conſecration according to the Romane Church; he ſwore not, thou wilt perhaps obiect; obedience to the Biſhop of Rome a toy. Where, in all antiquity, finde you the vſe of ſwearing ſubiection to the Biſhop of Rome? Romane Tyranny brought it in to the Church, and Chriſtian liberty hath exploded it. It is indeede, the ſoule of your Religion, that ſubiection to the Biſhop of Rome, is a meane, neceſſary to ſaluation, as neceſſary as Baptiſme it ſelfe. O prodigious Doctrin, it is not enough, ſay theſe men to ſaluation, to be vnited with Chriſt, and ſubiected to our immediate Paſtors, who are in vnion, with the whole Catholike Church, touching the Catholike faith; vnleſſe we be alſo vnited, by immediate ſubiectiō vnto

the Pope of Rome; who may both be an Heretike, and also, contaminate the Church, with his pernicious Lawes: So that if a Pope Nerolike, (as *Boniface* the 8.) would by pernicious Lawes, draw you from Christ; and like as a Heliogabalus (as *Iohn* the 12.) would draw you to all impurities, and teach you to diuide the Church, by opposing, against the true Pope, after his iust deposition by the whole Romane Clergy, & most Bishops of *Italy* assembled in a Synod: or Ottomanlike (as *Paul* the 5.) will teach you, against Christs institution, not to yeelde temporall obedience, to your lawfull Soueraigne; if hee out of his throne, take vpon him, to dethrone him: vnlesse forsooth, you be subiect to such Vicars of Christ, you cannot haue saluation in Christ. O prodigious and vaine Doctrine! of these times the holy Prophets (O ye Britaines) haue forewarned vs, let vs beware of them.

What vile calumniation is that by which the reformed Churches of England, are charged, to deny the seeing of Gods face and glory, vnto the Saints departed, vntill the day of Iudgement? What a slander, that she respects no Holy daies of Christ, or his Apostles? I dare say, that the memories of the Apostles, are in many places, of this Kingdome as religiously obserued, as the Sundaies are with them: but in the obseruation of the Sabbath, our Lords day; the Church of *England* doth, so farre surpasse all Papistical Churches, yea of *Rome* it selfe, that it were a sinne to make any comparison therein betwixt them. [a] *William Raimolds* calumniateth *Caluin* that hee teacheth, that Christ, by his corporall death redeemed not mankinde. A meere Calumnious imputation: his doctrine is, that Christ by his meere Corporal death (had he not subiected himself, to haue vndergone, his fathers displeasure against mankinde, and to haue clothed himselfe

[a] *Caluino Turcismo.*

ſelf, as it were, with the deſerts, puniſhment and guilt of man) he had not, fully made that ſatisfactiō for mankind; of which the Scripture ſo often ſpeake: of which doctrin who can be ignorant, who is acquainted with holy writ? Great is their ſpight againſt that man; but notwithſtanding all their malice againſt him, he liued peaceably, laboured faithfully, and died Chriſtianly, leauing ſuch a poſterity of books behinde him, which checketh the daily & continual innouations of *Rome*.

Grieuous, is the imputation, to the Engliſh Church for condemning, and contemning the ancient Fathers whereas the moſt it ſtriueth for, is to ſupport that, of (b) *Tertullian*: (*Quod antiquiſſimum, veriſſimum*) that, which is moſt Ancient (euen in the Fathers) is moſt true. At firſt when counterfeit *Martials*, *Abdias*, *Clements*, *Markes*, *Dioniſes*, were produced, the Prelats of the reformed Churches, were more afrighted then hurt; and to ſuch Fathers, they might iuſtly giue the Anatheme, becauſe ſuch fathers, had impugned and contradicted, that Goſpell of Chriſt, the which, whoſoeuer, though an Angell from heauen ſhall doe, we are warranted by the [c] Apoſtle to giue him the Anatheme. But in, and for true Fathers, the Church of *England* reuerently, and conſtantly auoucheth, that of [d] *Vincentius Lirinenſis* to take place, *Quicquid, non vnus, aut duo, &c.* Whatſoeuer, not one, or two but al together, with one and the ſame conſent, openly, frequently, and conſtantly, ſhall bee knowne to haue held, written, and taught, that, ſhe alſo without any doubt knoweth, muſt, by her bee beleeued; and this moſt iuſtly, the *Engliſh* Church admitteth, it being as cleare, as the verie noone daies, that all Fathers of the Ancient Church, neuer taught, holde, nor wrot any thing, in this ſort, which is not clearely, agreeing to Gods word; which is the onely Rule of Chriſtian faith.

[b] *Tertull. lib. de preſcriptio.*

[c] *ad Galat. 1.*

[d] *Vincent. Lirin. contra Hereſ. cap. 4. Tertull. de præſcript.*

But iustly to retort vpon them: who knoweth, not that for most, of their Roman nouel positions, the Aduersaries haue no Ancient Fathers? and therfore to defend themselues being vrged, they do not produce Fathers but stand to their imagined Traditions, written no where, in Antiquity, but only reserued in the Romane Bishops and Churches brests, as they pretende: this is their City of refuge: as for example; When a world of Fathers, concurring with sacred Scripture is produced to shew that the Virgin *Mary* (whose name bee euer blessed amongst, and aboue all women) was conceiued in Originall sinne, yea, some of them, with *S. Anselme* auouching, that shee was borne in sinne: (which I can hardly beleeue) doe they heere, sticke to the Fathers; nothing lesse? their imagined traditions must take place.

Againe, when whole centuries of Fathers, (and those assembled in Synods) bee produced, to affirme that Popes, haue beene, and may bee Heretikes; will they heare admit of the Fathers? nothing lesse; all records must be counterfeit, their own best Authors, deceiued, rather then the Fathers authorities admitted, against their Popes infallibilities. When irrefragable authorities, of most ancient Fathers, are produced, to shew that the holy Scriptures, are the onely inerrable rule of Christian, Catholike faith; and the square, by which the writings and faith of all men, and all Churches must be examined, and tried: will they heere, allow the Fathers? No, alas, they flye the field, and seeke after some maimed sentences, for Traditions; of which Traditions, when it is also shewed, out of the Fathers that they must also, be tried by holy Scriptures: will they heerein receiue the Fathers? euen as before, renounce all: and runne to the present voice, of their Church; which Church is with them, the Pope alone, or Pope and his Cardinals.

Againe,

Againe, when all the Fathers, that euer commented vpon the 14. of the first to the *Corinthians*, with the authorities of many others, bee produced, to shew that the publike Church Liturgy, ought to be in such a tongue as may be vnderstood, by the assembly, and for their edification: will they heere, accept of the Fathers? Good God, they fleet vp and downe, like men in mases, to finde some probable reasons, for their barbarous seruices.

Againe, when innumerable authorities, of ancient Fathers, are clearely produced, for iustification by onely faith ([e] which worketh by charity) and against their *Laterane* Transubstantiation: will they admit the Fathers? Good God, their subterfugies, are innumerable: either they will skippe ouer them, and runne onely to the text of Scripture, (This is my body) or else, they will expound all their sayings: that bread still remaineth: the natures of the creatures are not changed: Christs flesh, which was crucified is not in the Sacrament: Christs flesh is present as in a Mystery, as in a Sacrament, as in a figure, &c. with infinite such like, most expresse sentences: They will, I say, so figuratiuely expound them all, to shew; that as they detest any figuratiue exposition, of the words of Scripture, in this Sacrament, so they themselues delight in nothing more, then in figuratiue expounding most plaine sentences of the Fathers, discoursing of this mysterie.

[e] *Ad Gal. 5.*

Againe, when authorities of all the ancient Fathers, that euer had occasion to entreat of the obedience of Subiects towards their naturall Princes, and lawfull Soueraignes, bee produced, to shew that Christians ought to obey them, [f] euen for conscience sake, although they be persecutors of the Christian Religi-

[f] *Ad Rom. 13.*

on ; and that they neuer vnderſtood of the Imperiall Papall power ouer Kings, and kingdomes, which the Romane Biſhoppes, now aſſume to themſelues : will they heere ſtrike ſaile, and doe homage to the Fathers ? No, God wot, they flie out of the field ; and for the moſt part, either they paſſe ouer the queſtion with ſilence, or elſe if they bee Engliſh, and Ignatians, or Ignatianed, they fall to libelling, and with nameleſſe Pamphlets, labour continually to traduce Magiſtrates, Gouernment, Maieſty ; onely ſtriuing by ſuch a nouell Goſpell (to the Apologies of which they are aſhamed to put their names) to ſet vp the maieſty of the Romane Papall monarchy, & after deſtroying of the Romane Empire, to ruinate ſuch Kingdomes, as were, according to the predictions of holy Prophets, to riſe out of the Romane Empire, vntill the times of malice bee [illegible]. I iuſtly touch them heere for writing of [illegible], in defence of this Goſpell, to which bookes they are aſhamed, or elſe afraide to put their names : wherein, they ſhew themſelues, to bee right Parſonians, and Ignatians, or elſe deepely ignatianed. Thoſe infamous libels of ſtinking and prophane *Pruritanus*; and the moſt blaſphemous masked Polonian *Exetaſis*, againſt the maieſties, glories, and gouernments of theſe Kingdomes : and expreſſely the moſt diſloiall quipping in the Polonian *Exetaſis*, of *Englands* title to *France* ; Who compoſed them ? Ignatians : who diuulged them ? Ignatians, and Ignatianed. The vnſauory *Pruritanus* (worthy to bee retorted into the Popes boſome, but that the Maieſty of Gods Scripture may not bee abuſed) who cauſed them to bee reprinted againe, after that moſt of them were taken at the Venetian Embaſſadors ? Ignatians. Who brought new ſtore of them againe, ouer into *England* ? Ignatians

P. W.
The Corrector. W.
Pater Gib.

tians. Who were ſo well purſed as to giue eight ſhillings apeece, yea an angell for ſuch a prophane Pamphlet, compriſed in a ſheet or two of paper? The Ignatianed, and Brethren of the ſocietie. Who compoſed the late idle Pamphlet, of the *Puritan* and *Proteſtant Siſter*, communing againſt the Oth of Allegiance? A ſimple and ſilly Ignatian creature, God wot. Who was the Authour of the late bragging recapitulation, in the title of which, the nameleſſe Compoſer, (who as it is reputed, reſting in *S. Iohns Mount*, ſhould haue put P.W. to the end of the Pamphlet, rather then H. I) promiſeth a recapitulation, together with a declaration; but faileth in the latter; for he declareth nothing; only he recapitulateth, a certaine learned booke, as it is thought of *Leonard Leſſius*, the demonſtrating Diuine; which booke as yet appeareth not. Some ſay, the cauſe is, that the Sorbone Doctours of *Paris* hearing of it, haue written to *Rome* againſt the publiſhing of it, to the Popes Holineſſe, for that (ſay they) *France* is not in a fit temper for ſuch doctrines. Others ſay, the *French* Ignatians haue written vnto their Generall *Aquauiua*, to haue the worke ſtopped, becauſe in this time, when their credits are ſo ſhaken euery where, for like pernicious doctrine it would greatly * hurt their cauſe. This is done to ſaue the Ignatians skinnes whole, and yet the poore Engliſh Recuſants, termed both in *Italy* and *France*, the Popes Aſſes, muſt beare the brunt of the Popes quarrell, though it be to their vtter ruines. I rather thinke the booke is kept in, out of diffidence of their cauſe, and that the Louanian ſocietie of Ignatians, will not permit their Diuine to enter into ſuch an vnſound quarrell, leauing it, as they ſay, for the Engliſh to defend and vndertake. Alaſſe, the good Engliſh like Aſſes muſt vndertake all, and vndergoe all; yet there was neuer people vpon earth who

*That doctrine muſt not be allowed in *France*, which poore Engliſh Recuſants muſt maintaine with all vtter extremity, & manifeſt perdition of their ſoules.

who haue had worſe ſucceſſe with traiterous doctrines and conſpiracies then they. Againe, who was the compoſer of the late Libel againſt me? the which I neuer read, to make my ſelfe merry therewith. But I heartily alſo reioiced that I was found worthy to ſuffer contumely and diſgracefull ſlanders for truths ſake, and for my Countries and Princes ſake. Some ſilly Saint-Omeriſtian boy, for his Fathers the Ignatians: who as it is reported, made themſelues oftentimes merie with the ſame at their recreations, & after their full meales; whom I here leaue to the making of Libels ſtil, if they hold that a fit courſe to ſupport their deſperate cauſe: only giue me leaue (Curteous Reader) here with two or three particulars, to ſhew how the young Ignatians like Crabs, learne of the old, like as to write nameleſſe bookes for their goſpell, ſo alſo to blaſpheme maieſty and ſoueraigntie, and to commend and engender diſloyall ſpirits, and to diſcommend and checke the naturall and loyall. Some yeere agoe, and as much as ſince Iuly laſt, my ſelfe, with diuers other Prieſts, arriuing at *S. Omers*, we heard there a certaine Ignatian preach vpon that [i] text, *Beware of falſe Prophets, &c.* In which his Sermon, before the whole Engliſh audience at *S. Omers*, he did moſt bitterly inueigh againſt all ſuch Prieſts, as in *England* did allow and commend the Oth of Allegiance to be taken: and according to his [k] name, hee did ſo feake them, that hee doubted not to call them Wolues, yea rauening Wolues: and although (ſaid he) they ſay Maſſe, miniſter the Sacraments, ſay their other praiers, liue vertuouſly, and ſo appeare with the outward clothing of ſheep, yet they are Wolues) their rauenous and woluiſh ſinne, being becauſe they did not teach forſooth according to the order * of their miſſion, (marke his words,) nor according to his commandment

[i] *Matt. 7.*

[k] *Pat. Fee.*

* Marke the nature of the Popes Miſſion, as the Ignatians interpret it.

mandement, from whom they had their mission (can you conceiue the mystery of those wordes, the order of their mission?) in teaching the Oath of Allegiance to be lawfull: surely this order of mission is that policy, which *Robert Parsons* ment, when to a certain Pope, seeming loath to send such proper men into *England* (as came before him, to kisse his feet, and to take his Benediction) where it was probable they should fall into danger of death, and saying that ere it were long he would take some other course for the conuerting of *England*) that politik man replyed thus in the very hearing, and not without admiration of those Priests. Holy Father it is meet that they stay not, but goe, and that the [1] policy be still continued; which word policy stroke so deeply into one of those [a] Priests minds, that he hath politikely kept himself out of *England*; & liueth still a poor life beyond seas rather then he will come into a Plentiful Country to vphold *Robert Parsons* policie with danger of his life.

[1] *Parsons* policy.

[a] *M. Wors.*

When the Reporters of the late most detestable murther of *Henry* the fourth, the French King was somewhat fresh, and newes was brought, how that most hatefull villaine *Rauilliacke*, did seem to make some shew of repentance at his end: in so villanous a sort, (as before God his repentance was as bad as the deed it self, to wit in these words, (as it was reported) that hee was sorry, for that he had committed murther, but not sorry that he had killed *Henry* the fourth the king of France: which report, when I heard, I both detested, and reproued the repentance, as wicked, and as diuelish: but against me therein; (although diuers Priests and Recusants were at Table) onely a certaine [a] Ignatian Priest opposed himself, defending *Rauilliacke*, that in such a kind of repentance he might haue true and Christian contrition: to which, (seriously

[a] *Pat. Freem. alias Warr.*

who haue had worse succesſe with traiterous doctrines and conſpiracies then they. Againe, who was the compoſer of the late Libel againſt me? the which I neuer read, to make my ſelfe merry therewith. But I heartily alſo reioiced that I was found worthy to ſuffer contumely and diſgracefull ſlanders for truths ſake, and for my Countries and Princes ſake. Some ſilly Saint-Omeriſtian boy, for his Fathers the Ignatians: who as it is reported, made themſelues oftentimes merie with the ſame at their recreations, & after their full meales; whom I here leaue to the making of Libels ſtil, if they hold that a fit courſe to ſupport their deſperate cauſe: o[illegible] teous Reader) here with two [illegible] ſhew how the young Ignatian[illegible] the old, like as to write nam[illegible] goſpell, ſo alſo to blaſpheme [illegible] tie, and to commend and eng[illegible] and to diſcommend and checke [illegible] all. Some yeere agoe, and as mu[illegible] ſelfe, with diuers other Prieſts, [illegible] we heard there a certaine Ignat[illegible] [3] text, *Beware of falſe Prophets*, [illegible] mon, before the whole Engliſh [illegible] he did moſt bitterly inueigh aga[illegible] in *England* did allow and comm[illegible] giance to be taken: and according to his [4] name, hee did ſo feake them, that hee doubted not to call them Wolues, yea rauening Wolues: and although (ſaid he) they ſay Maſſe, miniſter the Sacraments, ſay their other praiers, liue vertuouſly, and ſo appeare with the outward clothing of ſheep, yet they are Wolues) their rauenous and woluiſh ſinne, being becauſe they did not teach forſooth according to the order * of their miſſion, (marke his words,) nor according to his commandan-

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[3] *Pat. Freem. alias Warr.*

beholding the man & ashamed of his Spirit, and almost of my selfe (who was then a fellow prisoner with him) I replied thus, "Father, (for so they must be all called) you and your order, haue little reason, in any respect to defend that most wicked villaine, considering what a Patron, the late murthered King, was to your Order; but notwithstanding my reply, he held on, to maintaine his paradoxe. He is now recollecting his spirit, at Louaine. God indue him, with better Diuinity, and sounder distinctions before he returne into this Countrey; he was heere reputed halfe a Saint; and therefore, I doubt, he may returne againe somewhat sooner then welcome to *England*.

* A certaine pedanticall Ignatian in his confutation of Anticotton, subscribeth his Epistle Dedicat. to the Queen of *France* thus: *Seruus humilimus, Cliens obsequentissimus, Orator fidelissimus, vnus Patrum de Societate Jesu.*

Not many yeeres since, there was a certaine worthy, and very worshipfull Gentlewoman (for whose loyall heart, to Prince and Countrey, and for al those, who with her, haue issued from the same stocke, I dare vndertake, I am so well acquainted with their true English hearts and dutifull affections) who being at *S. Omers*, had, and wore about her necke, a certaine Iewell, which was once belonging to a great Princesse. The Iewell being very precious and of gold, had, set into it an *Agnus Dei*, and vnder a cleare Christall vpon one side thereof, it had the picture of our Sauiours face, vpon the other side, the picture of our most excellent Soueraigne, when hee was a childe: but how, that good Gentlewoman, was taken vp by an Ignatian Priest in my hearing, for wearing of it, about her necke, and before her breast; because it had our Princes picture vpon it, (who, as the Ignatian said, was a persecutor, and an enemy to Catholike religion) I can tell, because I heard his reprehensions of her; and defended her, wishing her, and charging her, in what I could, to continue that custome still. But since that time, (I being not long to stay at *Saint Omers*, and returning into *England*) I know not how, they

they haue beene so busie with her, that for one respect or other, shee could not keepe it, quietly, but hath sent it away to *Loretto*; when I saw the Gentlewoman at *S. Omers*, some twelue monthe, and more agoe, I was very earnest with her, to know vpon what occasion, she had put the Iewell away, but I could not possibly learne of her: (she respecting doubtlesse the Ignatian Fathers credit, at *S. Omers*) onely shee told me, because she could, neuer, be in rest about it, but that they would be still vrging to [c] get, or begge it from her, she vowed it to *Loretto*, whither also, shee accordingly sent it, notwithstanding many oppositions against the same her fact: where also, now it remaineth, hanging vpon the blessed Virgin *Maries* Picture, which is there worshipped and adored.

[c] I doe not well remember whether her word was to get, or beg it.

These three particulars, with soune like, which I partly haue forgotten, partly omit: I write not (God is witnesse) for any other end, but to discouer their Spirits; that they may be taken, as they are, for the very despisers of authority, of whom the Apostle *Iudas* hath so expressely foretold long agoe: admonishing vs to beware of them. For, it is a thing which I haue euer specially obserued, that those who are the children of God, are guided with Gods Spirit, especially, when they are prosecuting of the workes, which appertaine to God: if therefore these men, do thus most egregiously abuse themselues, in the deliberate prosecuting of their religious courses, what may be thought of their Spirits? They doe often impose as against the truth of the Gospell of the reformed Churches, that [*] *Caluin* was a wicked man, an incestuous man: that *Beza* also was a voluptuous man, before he fell from them. But let them not tell what maner of men, they were, when they were with them, but when they left them, & when they were gon from them: for if they liued vertuously, religiously, charitably

[*] I dare stand to the defence of it that the liues of *Calvin*, *Beza*, were more commendable, then the life of *Parsons*, *Creswell*, or *Holt* & *Garnet*, their famous Martyr, who was (as it is reported by honourable persons) tipsie a very few daies before his end.

tably, iuſtly, (being gone from them) either it will be thought, that they were calumniated to haue beene vicious, when they were with them, or elſe that it was their corrupt religion, and the ſpirit thereof, which then led them to wickednesſe.

It is credibly reported that *Robert Parſons*, being deſirous to haue had *Iohn Gerrards* life, written, amongſt many things, to haue beene put in the ſame: one ſpeciall matter ſhould haue beene, that hee had conuerted to the *Romane* profeſſion; ſome of the damned crew as they once called themſelues; to wit, the two Powder-wrights, and *Cateſby* who was another of the damned crew, as is reported, and who was conuerted (as they ſpeake) by *Gerrard*: and perhaps ſome others of them: by which it is cleare, that *Robert Parſons*, thought it no ſtaine to the Romane religion, to haue moſt * wicked men, turned vnto it; and I hope it is no ſtaine to the Profeſſors of *Ignatius* ſociety, that their Protoparent Ignatius had ſo little feeling of God, or ſo little ſenſe of a religious life, before his wonders, (which as the thunderclaps, made *Luther* a monke, they ſay) ſo they made *Ignatius*, the Parent, & Father of ſo many renowned Ignatians.

* I could nominate diuers Stiúpers, turned to them, but not conuerted, ſome are liuing, ſome are dead. Newgate is well acquainted with ſuch perſons, and do not ſuch haũt thither ſometimes, yea, and confeſſe, and yet profeſſe ſtill?

p *Hierome Bolſecke*, a profeſſed enemy to *Caluin*, writeth moſt calumniouſly againſt him, that being a Papiſt, he was both accuſed, and conuicted for Sodomy, and marked therefore, vpon his ſhoulders; the records whereof, ſaith that lying Prieſt, remained at *Noioune*; whereas yet no credible perſon could euer ſee them: the which if it had beene true, why, (tell mee ſome Bolſekian) was, hee ſuffered, to preach vp and downe afterwards, in diuers Pariſh Churches, of the Pontificians? And were, thoſe of *Geneua*, ſo prodigall of their ſoules, and reckleſſe of their honours to commit themſelues to ſuch a man, ſo publikely defamed? and why did not *Bolſeke* diſcouer this

p *Bolſec. in vita Caluin.*

this imputation before he fell out with *Caluin*? & was driuen to *Lions*, where to purchase credite with the Archbishop, he deuised such lies against *Caluin*, as hee thought good? I doubt not, but this against *Caluin* is alike true, with that which is written against *Martin Luther* by [q] *Cocleus*: vpon a certaine time forsooth, (saith *Cocleus*) when the gospel of the dumb Diuell was reade; *Luther* being then by, sodainly he fell downe, crying out, I am not dumbe, I am not dumbe: by the same shewing himselfe to bee possest with a dumb Diuell: a likely tale surely, that notwithstanding this, the *Augustine* Friers who were not ignorant, what the Canons of the Church had prouided in such a case, should with the authority of the Bishop, to whom their Monastery was subiect, promote him to the degree of Priesthood, and afterwards honour him with the great dignity to bee a Doctor, and professor of Diuinity amongst them. Surely eyther *Cocleus* is an impudent lyer, or else those *Augustine* Fryers were impudent fellowes, to promote their dumbe Diuell to such honourable and diuine dignities; as Priesthoode, and Doctorshippe are. Away with these fables, and the like, which *Cocleus* and *Bolsek* haue deuised touching the ends & deathes of *Luther* and *Caluin*, the which were both religious and pious, as diuers worthy persons who were present at their ends haue testified: but obserue these mens humors, one *Cocleus*, or one *Bolsek* professed enemies must be beleeued against *Caluin* or *Luther*, & a whole centurie of Authors & Pontificians, describing a papisse *Ioan* & her most hateful end, must not be beleeued: one *Cocleus* against *Luther* must bee beleeued, and yet a Cardinal and a learned man of the Colledge of Cardinals with diuers other must not be beleeued against *Gregory* the 7. deploring and declaring his wicked life: nor *Sigibert* relating his misera-

[q] *Cocleus in vita Lutheri.*

[r] *Platina, Mantuan, Caranza. Crantius, Sabel. Naucl. Marian Martin Polon.* and almost all other historians from him till Onuphrius.

[s] *Benno Cardin. in vita Greg. 7.*

ble end. I might here adde somewhat, touching their spirites in giuing credite to their lying Legends; but of that perhaps more fully hereafter: and truly I hope that considering their Popes haue so often pared their breuiaries (though leauing yet many corruptions both in their feasts of Dedications and in their office of *Katherine* virgine and Martyr, and elsewhere) that before it be long they will cracke *Surius* his credite also for his many fables, as they haue already, more or lesse broken the credit of *Iacobus* a Voragine. Archbishop of *Genoa* in his golden Legend: of *Vincentius Bellnacensis*, and *Antonine* of *Florence*, whom they cal Saint *Anthonine*: but I will here onely with the Readers patience, relate one of their miraculous fables: which these three mentioned do relate. When *Charles* furnamed the Bald, came to S. *Egidius* his Monastery (say they,) he being perplexed with a most grieuous sin, which he was ashamed to confesse, he signified the same his griefe to *Egidius*, desiring him to pray for remission thereof; whereupon he praide and that so heartily, that a certaine Schedule, by the hand of an Angell was giuen to *Egidius*, in which it was written, that pardon was granted to *Charles*; and withall it was added in the same Singraphe, that whosoeuer should afterwards call vpon *Egidius* for remission of any sinnes by him committed, hee should (if hee did leaue to continue and commit the same) not doubt to haue remission thereof by the merites and intercessions of Saint *Egidius*. How great was *Diana* of the Ephesians? but farre greater is *Egidius* of the Romans. Fie vpon such horrible blasphemies against the bloud of Christ, and to the great dishonor of that name, in which [u] onely wee purchase saluation: this vile fable reported by three such witnesses, whereof two were Archbishops, and one of them a Romane Saint; the other a Bishoppe, was sometimes vsed to

Iacob. a Vorag. in Legend. aurea. Anton. hist. part. 2. tit. 13. cap. 6. Vincent. Specul. lib. 23. cap. 140.

[u] *Act. 4.*

be

be read and sung in old Breuiaries; but now it is scraped out by Cardinall *Quignone*: but yet notwithstanding, there is as bad stuffe in this kind, left behind for the dishonour of Christ and of his Apostles[a] (who desired to bee esteemed no other, then as the Ministers of God, and the dispensers of his misteries) for they haue made them Coredeemers, & Coaduocates with Christ. Heare courteous Reader what they sing to them, and then doe thou iudge. First in latine thus.

[a] *ad Corinth. 4.*

[y] *Qui cœlum verbo clauditis,*
Seraſque eius ſolutis,
Nos apeccatis omnibus,
Soluite Iuſſu, queſumus,
Quorum præcepto ſubditur;
Salus, & languor omnium,
Sanate, ægros moribus;
Nos reddentes virtutibus.

[y] *Breuiario Romano. communi. Apoſtolo.*

Thus Engliſhed by *Verſtegan.*

Yee, which by wordes, the heauens cloſe,
And looſe thereof the lockes againe,
Vouchſafe, vs free, by your beheſts,
From all the ſinnes, that vs reſtraine.
To whoſe commaunding ſubiect are,
Infirmities, and healthes of all:
Our ill diſpoſed, cuſtomes, cure,
And vnto vertue vs recall.

Whoſe eyes, are not ſhut, if here he doe not plainlie obſerue, how they haue taken the glory of onelie Redeemerſhippe and Aduocacy from Chriſt, and haue tranſferred it vpon his Creature? how plaine is it, that they beg thoſe things from the Apoſtles, which Chriſt onely doth giue, and from whoſe onely hands,

hands, we are to expect them, to wit, peace and saluation? Vouchsafe O Christ, to open their eyes, that seeing, they may see; and be conuerted, and thou (O God) heale them; thou (O God) restore them to all vertues. I should here, declare somewhat, how the Romane Church, trauaileth to make her Religion, to seeme and appeare magnificent, pompous, glorious by deuised shewes; a fitte deuise indeed to draw the simple, but wiser trauailers and iudicious persons obseruing such artificiall and stagelike representations, * gather another conclusion thereout; to wit, that their Religion is, humane, not diuine, not agreeing to the true ancient Christian simplicity of Christs Church. Do they think, that their sumptuous carrying their God vp and downe streetes, their publike incensing and adoring of it, their deuising of many rich representations, to set forth their solemnities will draw the wiser people, of such coūtries as are auerted, from the Romane Church? no God wot, there is nothing more, auerteth them, then such open and heathenish-like kind of worshippes, which were neuer dreamed of in ancient Churches, nor commended by any ancient institution of any Gouernours of the same.

* Diuerse both noble and very worthy Gentlemen haue taken great offence at the Spanish Fopperies in their processions and haue been greatly confirmed to continue still in the single and sincere integrity of the reformed Churches.

The Conclusion.

But I will make haste towardes the Conclusion of these my motiues; yet before I end, I am constrained for the satisfaction of others, to shew, with what conscience and reason, I dare aduenture, to leaue communion, with that Church, which is so famous, and so conspicuous, and which hath beene euer visible, for so much as concerneth externall succession, & an outward kind of profession, of many pointes of Christian Doctrine, since Christs time: (as like continuing of succession can bee shewed in the Churches of *Hierusalem*, *Alexandria*, &c.) It cannot be denied, but that the Romane Church in the Apostles time,

time, was a pure and sound part of the Christian Catholike Church, (although in her very infancy, shee was sliding, if you beleeue *Onuphrius*, which moued S. *Peter* to hasten and returne vnto her, and although [a] *Eusebius* relateth *Egesippus*, to affirme, that whilest the Apostles liued, the Church was an immaculate Virgine, and pure from errour; but they being dead, there did presently arise those, who did impugne the Apostolicall truth) notwithstanding these things, I doubt not to say, that the Romane Church continued long time sound in all substantiall matters of Christian doctrine, vntill humane Traditions beganne to entermixe themselues, with religion instituted by diuine authority, which then most apparantlie began, when the Church came to enioy temporall peace, and prosperity, presently after the dayes of *Constantine* the Emperour, in whose time, and by whose donation poyson was powred into the Church, as the [b] life of *Siluester* Pope deliuereth of a certain Angelical voice, pronouncing as much: the operation of which poison shewed it self, partly in effect, in the time of *Damasus*, when by reason of the [c] competency, and contention which was betwixt him, and [c] *Vrsisine* for the Romane See; so much bloud was shed, that I hope, (if [d] Saint *Pauls* argument bee true) the Romane Church was then very carnall, oppressed with such grieuous contentions, and not being in vnity of spirite, thinking the same thing, but hauing such horrible schismes amongst them; and I doubt not to affirme, but that *Damasus* more or lesse as hee was delighted (according to the fashion of Romane Bishops) with sumptuous attendance in his person, so also more or lesse brought in sumptuous seruice, and pompous ceremonies into the Church: and this the Pontificians cannot deny, if diuers thinges that bee in *Damasus* his Pontificall bee truly attributed to that Popes institu-

[a] *Onuphrius in annotat. in Platinam in vitam Petri.*
[a] *Euseb. lib. 3. hist. cap. 31.*
[b] *Vita Siluestri approbata.*
[c] *Ammian. Marcellin lib 27. cap. 3. Ba on. in Annal.*
[d] *1 Corin. 2. Marcellin. ibid. Socrates l. 2. ca. 11* affirmeth how the Bishops of Rome exalting themselus aboue the limits of Priesthood into temporall dominion, contended for the Primacy ouer all other Churches.

tution and collection (which in sundry thinges I beleeue not,) but this Bishoppe is made a Saint in the Romane calender: the Lord knowes for what vertue, or when he was first sainted: perhappes for his tumultuous entrance, or pompuous conuersation in the chaire of *Rome*, in which respect hee may be reputed in some degree the Protoparent of many his Successors.

These beginnings and entrances of corruption & vanity into the Church of *Rome* obserued, which in succeeding times, and in ages after ages grew into most horrible grieuous prophanations by the subtlety of Satan, whilest the Gouernours of the Churches
a *Matth.* 13. [a] were a sleepe, that is, were lulled with temporall peace, and prosperity. I seriously first consider, those
b *Luc.* 18. Propheticall wordes of our [b] Sauiour, in which hee hath foretold, that when hee should come, he should hardly find faith vpon earth: which defection from faith, as it was to bee, and generally to ouerwhelme the whole world before Christs second comming; so, who coulde long agoe precisely say, when it was to beginne: onely after-experience hath demonstrated it, and doth tell vs, that according to another Propheticall prediction of the most blessed
c 2. *ad Thess.* 2. [c] Apostle, who hath expresly deliuered, that this defection and Apostacy should bee, when that man should sitte in the temple, that is the Church: at whose comming the Romane Empire should be taken out of the way, and who should extoll himselfe, (sitting in the Temple) aboue all, that is called, or worshipped as God, vpon earth: who should also, in himselfe, and by his followers worke wonders and miraculous prodigies; bosting and bragging therein: who should also Apostatat from the charity of truth, that is, from the iustifying faith in Christ Iesus onely: that iustifying faith in Christ Iesus onely, which is so much,

much, and so often commended in sacred Scripture; & who also should Apostatate from most Articles of Christian doctrine. For, vaine is that exposition of the Remists, who would faine interprete this Apostasie, of which the Apostle speaketh to bee from the Pope, and from his Primacie, and particular Romane Church; (vaine I say,) for who will say that a man might not iustly haue departed from the communion of such Popes, as [k] they themselues account Apostaticall, and not Apostolicall? who only are related in histories, to make vppe the externall number of succession? and I pray you, what was the case of so many hundreds of Prelates, and your owne Cardinals, who at *Pisa* departed from the Romane true Bishoppe; true (I say) for externall succession? what of the Prelates of the Councell of *Basile*, which consisted of most Bishoppes of the West, who departed from the communion of *Eugenius*, (with the Pontificians, the vndoubted Bishoppe of *Rome*?) What of the Clergy, and part of the Church of *Rome* it selfe, who departed from *Liberius*, when *Eusebius* one of the Romane Church, with some others were grieuously persecuted? It is a vaine narration of our *Ignatians*, and others to say that this Apostasie, propheſied by the Apostle, and Christ, must be interpreted from the Bishoppe of *Rome*: for it is most euident, that it must bee from Iesus Christ himselfe, and the true iustifying beleefe in him onely; and most vain it is for them to say, that the infallibility of doctrine, was so tyed to the visible succession of Bishoppes in the Roman particular See: for if so, how comes it to passe, that against *Iohn* the 23. the true Pope for succession, it was proued in a generall [l] Councell, that hee had pertinatiously thought, and often taught, that there was no eternall life, no immortality of the soule, no resurrection of the body? what might not a man haue depar-

[k] *Genebrard. lib. 4, Chronol seculo 10. Baron. ad ann. 900. & anno 908. Platin. in vita sapissime, in Bonifa. 7. & 8. in Silucst 2. Benedict. 9. in Ioh. 8.*

[l] *Con Constant. Sess. 11.*

departed from the communion of this Pope? if not; then the whole Romane Church, which in the councell of *Constance*, apostated from him; made that Apostacy, of which the Apostle foretold. Which if it be true, what will become of *Paul* the fift with his congregation?

The Remists fearing that the defection from the Romane Empire, and destruction of the same, should bee a steppe to proue that he who hath ouerthrown the same, and set another forme of gouernment in *Rome*, absolute, and soueraigne; and yet not, as of the Romane Emperour; doe therefore most shamelesly, in their [m] annotations vpon the Apocalipse so separate the gouernment of *Rome*, and of the Church in *Rome*, as though they were not vnited together, but remained still, in that sort in which they both were in the time, when the Apostle made this prediction: for thus they write in expresse termes: whereby it is plaine (say they) that whether *Babylon* or the great Whore, doe signifie *Rome*, here or no, yet it cannot signifie the Church of *Rome*, which is now, and euer was distinct from the terrene empire of the same. Thus they without all shame, or learning; where they would faine put off from the Pope and his Cardinals, the reproch of hauing the terrene Empire, or gouernment of *Rome* in their hands: which I verily suppose they doe hold so fast, that they will not leaue the same [n] vntill the tenne hornes (which earst as Kinges haue receiued power after the beast, that is, vpon the decaying and desolation of the beast, and haue also ioined for the appointed time, power with the beast, against the lamb, because iointly concurring to vphold the impious superstitions, and abhominations of the Whore, of whose cuppe they haue all drunke, euen almost till they haue vomited it vp againe) God putting into the hearts, shall eate the Harlots flesh, and make

[m] *Annotat. 17. Apocalyps.* vpon the word Babylon.

[n] *Apocal. 17.*

make her naked & desolate, & consume her with fire. This harlot, which shall be so eaten, and burned by those Kings, who had earst drunke of the cup of her whoredomes, Whom can shee designe, but (as * *Saint Iohn* saith) that City which had command ouer the Kings of the earth, to wit, earst in her Emperours, after in her Popes and Cardinals should, haue power, and command ouer the Kings of the Earth: the which who seeth not, is verified in the City of *Rome* it selfe? as not onely certaine Ancient Fathers, but certain, [p] Ignatians themselues also expound it: (and if it signifie not *Rome*, let the Aduersary produce some other City heere described) so that, the Beast that was and is not, to wit, the rule and command of the City of *Rome*, which was before in the Consuls, Senators, and Commonwealth, buf now it is not, (because it is in the Emperours) shall be againe in the * Pope, and his purpured Cardinals.

To proceed, where should this defection, rather be, then in Babylon which *S. Iohn* hath foretold? Now that by Babylon *Rome* (according to the exposition [q] of the Ancient Fathers) is to to be vnderstood, [r] the *Remists* themselues dare not stiffely deny it; now as cleare as the Sunne it is, that therefore *Rome* is called *Babylon*, because shee hath made drunke, with the cup of her whordomes, all Kings of the Earth, and all Nations, who haue pledged her: which by no meanes can be expounded, of *Rome* heathenish, both in respect that shee did not, infect with her whoredomes, the Countries and prouinces, which she conquered; but rather she obteined no Countrey nor Prouince, of whose whordomes she drunke not her self, by bringing their gods Images, into her Capitoll to bee worshipped and adored with the Images of their Romane gods. And manifest it is, that the Prophet speaketh

* *Ibidem.*

[p] *Ribera in 14. Apocal. viega in 17. Remist. in Apocal. Bellarmin. lib. de Rom Pont.*

* *Pontifex &c.* The Pope and the Purpured Fathers iudge the world. *Coquæ contra Præmon.*

[q] *Hieron. in prologo Didimi epist. 17. ad Marcel. Tertul. lib. aduer. Iudæos. August. de Ciuitate lib. 18. cap. 22. Lotharius 2. in epist. Synodal. scripta. authoritate duorum Archiepisc. Tom. 1. Constit. Imperial. fol. 50.*

[r] *Annot. in 17. Apocal.*

of a cup of fornication, which Kings, and Nations, were to drinke of; somwhat after his time: but *Rome* heathenish, and her Emperours, were in their ruffe and most triumphing, when *S. Iohn* made this Propheſie: againe, [f] the Kings of the Earth, who were to drinke of the cuppe, were afterwards, to hate this Whore, and to make her desolate, therefore, and in respect, of her abominations: now this can by no meanes, be vnderstood of Heathenish *Rome*; which was long a-goe conuerted to Christ, and her blemishes of Idolatry, washed out by the blood of the Lambe, in the the time of *Constantine*. And to say, that *Rome* Christian, should be punished, for the cup of Whordomes, which *Rome* Heathenish, gaue to the Kings of the Earth, to drinke of, is a meere chimera; vnlesse they can shew that the most iust God, will punish Iacke (as is said) for Gill, or else, they can prooue vnto vs a *Pithagorian* transmigration of soules, from *Rome* Heathenish, into *Rome* Christian.

[f] *Tertull de resurrect carnis cap. 25* *Bellar.* vnderstandeth, that the ten Kings which shal hate the Whore, shall diuide the Romane Empire taking kingdoms to themselues, & afterward destroy Rome it selfe. *Bellar. lib. 3. de Pont. cap. 13.*

Further, it is, most apparent, (as I haue mentioned aboue) that the cupps of whordomes, heere spoken of, should be in the hands of one, who had been first [t] a Spouse, and had for her husband Iesus Christ, from whom she was to fornicate and to commit Adultery, with her fauourites, the Nations and Kings of the Earth; to whom also, she was to send cupps of fornication, to wit of false Doctrines, rites and impure superstitious: and the same Kings to drinke thereof, and to pledge her, by louing embracing of her doctrines: now, as cleare as the Sunne it is, that *Rome* Heathenish, was neuer a spouse of Iesus Christ; but *Rome* Christian was; and therefore egregiously commended by the [u] holy Apostle in his Epistle to the *Romans*. Besides, to dispute probably, the clothing of this Whore, with [x] Purple and Scarlet, in her Pope and Cardinals, the writing of the name *Mystery*, (according

[t] *Hierom. epist. 17. ad Marcel.* Rome was then in part the purpured Whore, and Babylon.

[u] *Cap 1. ad Rom.*

[x] *Apocalip. 17.*

cording to the like expresse Prophesie of *S. Iohn*) in the Popes Diademe; beset with many precious stones, which I very crediblie heard (when I was student in *Rome*, not without a kinde of astonishment) to haue beene once placed there, and sette in that part of the Diademe, which was for the Popes forehead: but now it is remooued. Her persecution, against such as giue testimony, to the name of Iesus: that in it only, without any interimixió of humane helpes, saluation is to be had. These things; with many such like agreeing to sacred Scripture, testifie that Rome is the Whore. And heere, I note by the way, how incredible, the cruelty of that City is, against such as giue testimony to the holy name of Iesus. For besides, their most close couping vp of such as they persecute, into their darke chambers, in their inquisition: their mercilesse separation of them from all friends, whatsoeuer; the most extreame penurious diet, wherewith they afflict them; the great iniuries that they offer vnto them in dispoiling them, of all they haue; whether it be gold, siluer, or precious stones; (by which they might releeue themselues) the horrible torments, and torturings; the dreadfull threats of imminent death, by certaine tragicall representations &c. they are also sworne, as I haue beene informed, (although I will not stand to iustify it) at their entrance into the inquisitions, neuer to discouer, whatsoeuer shall bee done to themselues, or whatsoeuer they may perceiue and see done to others in that place. O cruell! the Pontifician Priests in *England* doe thinke themselues extreamly dealt withall, to be kept together in common Prison, with free accesse to each other, and with accesse also of friends vnto them, (except vpon some speciall restraint, which as it neuer lasteth but for a time, so it is neuer so great, but that friends may come at least to the gates of such Prisons, to bring them.

x *Ibidem*

them reliefe) And in some Prisons about this City, they are permitted with keepers, or without keepers; to passe vp and down the City freely, to their friends: yea, and diuers of them of whom the State is not assecured, for their loiallty by the taking of the Oath of Allegeance, haue daily this liberty. Iudge Christian Reader, hereupon, what measure, the Pope, and his, measure to such, as giue testimony to the dreadfull name of Iesus, in respect, of that clement course, which is taken with such as hee sendeth into this Kingdome, directly, or indirectly, to bring the same to his subiection and command. God in his mercies, may auert what he, and his intend, but giue me leaue to speake, I see that of ʏ Christ, verified, The children of this world, are wiser in their generation, then the children of light. God forbid, I should wish the blood of any to be shed: yet God forbid, but I shold pray for the preuenting of al seducers of soules, and the moderate & charitable restraining of them.

ʏ *Luc.16.*

But to returne, to my purpose, that the Church of *Rome*, may be this Whore and fal into false doctrines; heare what (z) *S. Hierome*, writeth of her proneſse to corruption in his time. *(Heretica, &c.)* An Hereticall tempest being risen in these Prouinces, brought a ship, full of blasphemies, into the Romane Port. And feete bemired with dirt, did mingle themselues, into the pure fountaine of the Romane faith; then holy *Marcella*, after shee perceiued that the faith, which was praised by the [a] Apostolicall mouth, was violated in many things, so that Priests, many Monks, and especially men of the World, were drawne in to assent, thereof, and the simplicity of the Bishop also was deluded; she publikly resisted; thus hee. Consider Christian reader, a woman must make resistance against a shippe of blasphemies and heresies, infecting the Roman Church: A woman must awake the simple

z *Hieron. in epitaph. Marcel.*

a *ad Rom. 1.*

simple Bishop, or else euen then, *Rome* had committed whordome, from her spouse. Alas, there wanted a *Marcella* in the Church of *Rome*, in the time of *Iohn* the 22. when that (b) Pope with his Court, taught, that the Saints departed, see not God till the day of iudgemēt: Yea, he not only taught it in *Rome*, but also sent his Preachers, abroad, amongst which *Iohn Creature*, Generall of the Order of Minor-Friers, came to *Paris*, where hee preached the same Heresies, and would haue continued, had not feare of fire, which was threatned, by the King of *France*, stopped him in his course.

[b] *Gerson in 4. parte serm. de pascha. te Adrian. in 4. sent. de Sacramēt. Confirmat. Bellar. lib 1. de Pont. cap. 14. Ioh. Villan. hist. lib. 10. lege compendium errorum Iohan. 22 apud Occham.*

In like sort, was the Romane Church, polluted, and deluded with her Bishop; as [c] *Tertullian* recordeth, when she sent letters of communion to the hereticall Churches of *Asia*, and *Phrigia*, who professed, and acknowledged, the impious, and hereticall doctrine of *Montanus* and his Prophetisses. And as shee hath beene often corrupted, in the fountaine; so hath her corruption spread it selfe, throughout the whole Church; to fulfill the Apostasie, and defection foretold by Christ, and his Apostles.

[c] *Tertull. lib. aduersus Paxeam.*

And I would demand, of these men, who rest upon the [*] visible succession, onely of the Bishops in the Romane Church, (the like being to be found in other Churches, which themselues condemne for hereticall.) First, what they would haue done, if they had beene with *Aaron*, and the whole visible Church of the Iewes, where, in the desert, in worshipping their Golden Calfe, they [d] pretended to keepe a feast to their *Iehouah*, who had brought them out of *Ægypt*? would they haue obeied *Aaron*? and haue followed the multitude?

[*] *Successio sedis, &c.* Succession in See is onely a matter of name, succession of faith hath the thing it selfe and truth. *Greg. Nazianzen. in orat. de laudibus Athanas.*

[d] *Exod. 32.*

Againe, when *Elias* complained (and this after [e] greater promises, had beene made by God to *Hierusalem* and their Church, then any can bee shewed

[e] *Psalm 86. 88. 110. 131. see Ierem. 33.*

made to *Rome* or the Church there) that hee [f] himselfe, was left alone in *Israel*; and that all but hee with *Achab* and *Iezabel* the Idolatrous Princes, worshipped *Baal* (though, euen then, and in *Israel* also, not onely in *Iuda*, as the Papists will haue it) God had [g] 7000. who had neuer bowed to *Baal*) what would they haue then done? would they haue publikely followed the face of that Church? and that visible Gouernment? and not rather, haue beene in society, and communion with the inuisible company? Or rather, I aske, would they at that very time, haue followed the visible multitude in *Iury* and *Hierusalem*, which at (h) that season did sacrifice, and burne incense in the high places? by whose Idolatries, it cannot be denied; but that the whole Church of *Iurie*, was contaminated, and polluted at lest with the communion of that Idolatrous multitude, although the Priests of *Hierusalem* withall did offer Sacrifice, to the true God of *Israel*.

[f] 3. Reg 19.

[g] Ibidem

h Reg. 3. cap. 22. 3. Reg. cap. 9.

Againe, what would these men haue done in the time of *Achaz*, and *Manasses*? in the daies of both which most sacrilegious Kings; the Priests with the whole publike visible Church, [i] worshipped strange gods? would they then haue ioined with the visible Church? and haue obeied the Idolatrous high Priest of that time? and I hope, they will not saie, that the Law of [k] *Deuteronomy* decreeing that who should not obey the high Priests sentence for the time, should die therefore, did not excuse, the whole Church of *Hierusalem*, in obeying *Vrias* the high Priest, who according as King [l] *Achaz* of *Iuda* had commanded him, had erected an impious Altar, according to that of *Samaria*; setting aside, that, which God himselfe had appointed, vntill the King should determine thereof.

[i] 4 Reg. 16. & 4. Reg. 21.

[k] Deuteron. 17.

[l] 4. Reg. 16.

Againe, what would these haue done in the time of *Annas*,

Annas, and *Caiphas*, the high Priests? whose precepts and commandements, neither Christ nor his Apostles would obey, although they sate vpon the chaire of *Moses*: yea, and although, Christ had before taught the Iewes, that they [m] should doe, what the Phariseis and *Scribes* sitting vpon the Chaire of *Moses*, should teach and command them to doe? Belike, these men, if they had beene, in those times, regarding the [n] Law of *Moses*, which decreed, that whosoeuer, disobeied the sentence of the high Priest, should die; would haue associated themselues, with *Annas*, and *Caiphas* against Christ, and his Apostles; rather then, with the poore contemptible company of Christ disciples, which was so small, and so inuisible, at the time of Christs passion, that some of the Aduersaries, would seeme to haue it, to haue remained and consisted onely in the most blessed Virgin *Mary*, (though this most falsely.) For doubtlesse, there were, diuers then secretly dispersed in the land of *Iewry*, who beleeued in Christ, and had heard nothing of the scandall of the crosse: And although [o] *Peter*, with mouth denied, and abiured Christ, yet I cannot thinke, but that faith in his heart was still firme, and also, that some other of the Apostles, and good deuoute women did still in their hearts constantly beleeue in him, and were parts of his hidden Church there.

[m] *Matth.* 18.

[n] *Deuter.* 17.

[o] *Matth.* 26. *Mar.* 14. *Luc.* 22.

But the Aduersary, will obiect, that visible Succession, and the Authority of the High Priests in the Church of the old Testament, was not a sufficient warrant, for such as should follow them, commanding any thing, against Gods Law?

Againe, that their succession, was not to continue, but for a time, and in the end to bee abolished, and quite remooued. Good God, as though the Law of *Deuteronomy*, were not an euerlasting Law, and most

expresse for the high Priests authority? so expresse, that your high Priest, now, and his [p] Cardinals, in his behalfe, doe challenge greatest prerogatiue of power, and iurisdiction from the same. Good God, as though, visible succession had not beene promised, to be in that place, of which [q] God said, it was his resting place for euer? of which *Dauid* speaking vnto God, said thus? Arise, O God, into thy rest, thou and the Arke of thy sanctification? Of which place, King [r] *Salomon*, in his dedication of the Temple, spoke such magnificent promises? As though [t] God, had not promised, visible succession in the 33. of *Ieremy*, in the linage of *Leui*, for euer? Protesting that his promise and pact should faile with the day, and night, before it should faile with the Church of *Ierusalem*; with many, yea, infinite such like promises in the holy Scriptures: and yet notwithstanding, the same; we see that the succession of that Church is vtterly extirpated. How much rather, may the Church of *Rome* haue her succession, either extirpated, abolished, or corrupted, the which can shew no speciall promise for her selfe, and for her euerlasting establishment? there are indeed, most firme promises, for the Catholike Church of Christ; but for the Romane particular Church, there are no promses at all, if there be any, let them be produced. And if the Aduersary reply, and say, the Romane Church, was once a Pure Church, and a Virgin, therefore shee must, bee so taken still, vnlesse, you can precisely shew the time, when, and by whom, corruptions were introduced into that Church. Vpon this reply, they triumph, they insult, but it is, God wot, very vaine: for, if Cockle and Darnell was to bee sowed by the enemy, when the Pastors of the Church were a sleepe? (not sleeping a naturall sleepe, but a sleepe of ease, security, prosperity, pleasure, ignorance:) What marvell

[p] *Bellar. lib. 4. de Rom. Pont. cap. 16. Baron. in Annal. Caietan. Tollet. Stapleton, Allen, ally.*

[q] *Psal. 131.*

[r] *3 Reg 9.*

[t] *Jerem. 33. Psal. 88.*

[u] *Matth. 13.*

uaile that the preciſe time when ſuch cockle and darnell was ſowed, cannot bee deliuered? for tell mee, O thou witty aduerſary; who ſhould haue ſpecified the time? the Paſtors? they were a ſleepe: yea, and by them ſleeping, the Diuel ſowed cockle and darnell of hereſie, of idolatry, of impurity: and therefore a ſleeping and a dreaming disputer, may I call thee who wouldeſt bring out ſleeping witneſſes: but yet to ſatisfie your triumphing reply; although the preciſe times, places, and perſons cannot bee expreſſed, when your hereſies firſt begã to take root, firſt to bud or to ſpring forth; yet wee can ſpecifie the very indiuiduall, perſonall, ſingular, and ſpeciall perſons, times, and places, where & when your opinions were firſt receiued, as Articles of Faith and beleefe.

And what? is it not an euident demonſtration, to ſhewe any thing to bee nouell and new, if it can bee demonſtrated, when the ſame was not receiued, although the ſpeciall time, and maner of the beginning of it cannot euidently bee ſhewed and demonſtrated; but onely probably conceiued by ſome probable coniectures? And although the Romane Church doe boaſt of a viſible and a conſpicuous company, profeſſing Chriſt (although moſt corruptly) continuing from Chriſts time, yet that is not inough, vnleſſe they can alſo ſhew ſucceſſion in doctrine. For a man who would relie for his ſaluation vpon the publike and moſt conſpicuous Church profeſſing Chriſt, what ſhould hee haue done in the time of *Conſtantius* the Arrian Emperour? when the whole viſible conſpicuous Church, ouerwhelmed with Arrianiſme, decreed in councels ſo greatly, and ſo dangerouſly, that as [a] Saint *Hierome* reporteth, the whole world maruailed, how it was become an Arian: yea and moſt lamentable, was the face of the viſible Church, eſpecially in *Rome*, it ſelfe: when *Liberius*

[a] *Hierom. aduerſ. Luciferia.*

returning out of baniſhment, * ſubſcribed to the Arian faith (which had beene, before decreed, in diuers publike, almoſt vniuerſall Councels, of the whole Church, as at *Millaine*, at *Ariminum*, &c.) and by the ſame ſubſcription, confirmed, and decreed as a point of Catholike faith; what the Biſhops before had reſolued vpon, and ſubſcribed vnto: for in the ſubſcription of Biſhops, and confirmation of Popes conſiſteth the robour and ſtrength of Romane Articles of faith, ſo infallibly that the whole Romane Church is bound to receiue them & to profeſſe them after ſuch decrees and ſubſcriptions. And truly, the anſwer, which *Liberius* made before his baniſhment, and whileſt hee was conſtant in the Catholike faith, vnto *Conſtantius* the Emperor, is for the ſame purpoſe very worthy reading: for, whereas the Emperour thus obiected vnto him, what was hee? and what thought hee of himſelfe? who would oppoſe himſelfe againſt all Biſhops of the world: hee anſwered (not thinking as our men now doe of the Popes ſole inerrableneſſe, neither as daunted with the whole viſible multitude againſt him,) moſt reſolutely [y] thus; that although hee and *Athanaſius* were [z] alone, yet the cauſe of faith was nothing the worſe; for long ago ſaid hee, there were onely three, who withſtood the Kings (hee meaneth *Nabuchodonozor*) commandement; but doubtleſſe theſe men, who ſtood ſo much vpon the viſibility of ſucceſſion; and vpon the greateſt multitude, would vpon the returne of *Liberius* backe to *Rome*, (& his ſitting in that chaire alſo ſome good time, before hee againe renounced the communion with the Arrians and their faith, to which hee had ſubſcribed before) they would ſurely haue communicated with *Liberius*, and haue deſpiſed the contemptible, and perſecuted Church of *Athanaſius* and *Felix*, with ſome few Romanes, who then right-

ly

* *Hieron. lib. de ſcriptoribus. infortunat. & in Chron. Liberius ipſe in Epiſt. ad Epiſc. Orient. apud Bellar. lib. 4. cap. 9. de Pont. & Bellar. ibidem. Athanaſ. in Epiſt. ad Solit. vitam agentes. Damaſus Pope in Liberio. Hilar. lib. contra Conſtant. Sozom. lib. 4 cap. 14. Niceph. lib. 9 cap. 37. & alij.*

y *Theodoret. lib. 2. hiſt. cap* 16.

z *Vbi ſunt tandem, &c.* Where are they now, who exprobrate vnto vs pouerty, and do inſolently brag of their wealth? where are they who define the Church by a multitude and deſpiſe the little flocke? *Gregor. Nazianz in Arianos. Orat.* 21.

ly beleeued, and professed Christ. Besides if it bee necessary to ioyne with the greatest multitude professing Christ after the Romane fashion: doubtlesse, haue was the case of their Romanists in times of their very many, very great, and grieuous [a] schismes; when their whole Church hath beene ouerwhelmed with the power of some Anti-Popes: besides, to argue (*ad hominem*) in the time of the Councell of *Franckford*, when the Bishops of *France*, *Germany* and *England*, with diuers of *Italy* decreed against your second Nicene Councell, commanding adoration and worshipping of Images; what might a faithfull Christian of the West haue done? was hee to obey the decree of *Franckford* or not: if you say yea, then your Nicene Councell is condemned: if not, then alwaies the greatest multitude, and the publike visible Pastors, though assembled in Councell, are not to be obeied; which was then very great and conspicuous: especially, if you had adioyned their authorities, with all those Prelates of the East Church, who in diuers and sundry councels vnder *Constantine* & the two *Leos* who had before condemned the adoration of Images, you should haue found the same farre to haue surpassed that of your Tridentine Councell in *Germany*, consisting for most part of your Titulary Italian Bishops. In time of the [b] Councell of *Basile*, when *Eugenius* the 4. Pope, was deposed and accused by that Councell and *Felix*, elected in his roome by the Bishoppes of *France*, *Germany* and *England*; with diuers also of *Italy*, and some also of *Spaine*, tell mee were the secret Eugenians in those Kingdomes (if there were any) bound to follow the greatest multitude of Prelates? beware you graunt it; for it will not stand with the credite of your visible succession. Doubtlesse the state of the Christian Church was such at that time, that a Chrrstian was bound onely to adhere to the

[a] Certaine Decades of most horrible schismes haue beene in the Romane Church *Platina Baron. per Anal.*

[b] *Concil. Basil. Sess.* 34. See the Epistle of the Fathers of the Councell of Basile to the Electors of the Empire, *Tom.* 3. *Constitutio. Imperial. pag.* 456.

the euerlasting, and indeffectible head of his Church, Christ Iesus; and was no more bound to follow *Felix* then *Eugenius* with his councell at *Florence*: (the which Schismaticall councell (to note by the way) was the first that publikely decreed the number of seuen Sacraments, and Purgatory fire, as soundly and as catholikly, as some few yeers after, the Tridentine fathers assembled, of a few *French* or *Spanish*, but most *Italian* Bishops, (whereof also many were Titular onely, and were made to fill vp the number) decreed many heretical, and most pernicious positions against the ancient and apostolike faith: and it is no maruaile they did so egregiously erre, for they were not to determine any thing which might displease *Rome*, & therefore so soone as some of them beganne to consult about reformation of the Court and Church of *Rome*, with the Bishoppes thereof, presently by a peremptory Placet of *Pius* the fourth, the whole Councell was dissolued, and their good intentions wholy frustrated, they onely leauing behind them, their subscriptions to their corrupt decrees; which subscriptions notwithstãding, were neuer made so ful and perfect, that the number of the Prelates subscribing, hapned to bee one whole hundreth, at [c] anie one of their sessions and generall subscriptions.

[c] *Concilium Trident. editum a Binnio.*

But to returne to my purpose, if Saint *Iohn* in his Reuelation, doe so clearely pronounce, that the woman (by whom the Church of Christ is described, according to the exposition almost of all) is to flee into the desert, there to be nourished, fauoured, and protected by God (*per tempora, tempus, & dimidium temporis*) for times, for a time, and for halfe a time; by which flight is vnderstood the secretnesse, hidden-nesse, and inuisibility of the true Church, not only for three yeers and a halfe, as all the Pontificians for most part eagerly doe contend, but for some longer time

[d] *Apoc. 12.*

suffi-

sufficient, for the accomplishment of all such things, which haue beene foretold by the Prophets: but because I would incline, to interprete this flight of the woman, to haue been about the time of *Constantius*, or else to signifie some other particular desolation, & destitution of the Church, when shee was persecuted by the Gentiles, I doe not much insist vpon it: and yet although this generall destitution of the Church, should last but for a short time (as they desire,) yet it quite ouerthroweth their ground of the Churches *continuall, and neuer intermitted, manifest, and vniuersall conspicuity.

Further, without all question, if the [c] whole world shall admire after the image of the beast, which image of the beast, must of necessity be vnderstood of some kind of Monarchicall gouernment, Empire or rule; the which like an Image shall represent, and stand as it were, in stead of the Romane Empire it selfe; then doubtlesse, the number of those, which shall refuse to adore the Image of the beast, and to acknowledge the Popes temporall and spirituall absolute Monarchy, will not be great, but small at the very first, till God by the spirite of his mouth, shall vouchsafe, by degrees to destroy the harlot, where the image of this beast resideth. To confirme what I haue said, I will annexe the prophesie of one *Hildegard* a religious Virgine; whom the aduersaries repute a Saint, and [f] whose bookes (in the which this prophesie is) *Eugenius* the third, in a Councel at *Treuers*, (at which Saint *Bernard* was present) receiued and approued. This deuout Virgine hauing prophesied of a defection that should bee from the Romane Empire, she foretelleth also of a general diuision that should be in the church and withall, how by reason of the wickednesse, pride and neglect of Religion, which all would see in the

* Almost all Pontificians acknowledge that in Antichrists time the true Church shall bee inconspicuous without any publike seruice; so *Bellarmine Dried. Suares. Valent. Remists* clearely vpon the 2. to the Thes. 2.

c *Apocal.* 13

[f] *Theodoric. Niem. 2. l. b. de priuilegijs Imperij cap. de O. b. 2. & 3.*

(Popes) Apostolicall (as shee calleth them) all Kingdomes * would thereupon choose vnto themselues, Archbishops and Gouernours of other names, vnder whom they might and would professe Christ and his pure Religion, leauing (saith she) vnto the Pope, *Rome* alone, with a few territories adioyning thereunto: & vnder such Gouernours and Archbishops (saith shee) Peoples and Kingdomes, shall embrace iustice, & obserue the ancient customes and disciplines, as the anciẽts were accustomed to do; Thus she: by which prophecie, it is euident, what this Saint, and all those, who approued her books, thought of necessary subiection to the Bishop, and Church of *Rome*.

Not vnlike is that which they write of their Prophetisse [g] *Brigit:* shee bringeth in the mother of Christ thus speaking to her sonne: *Rome* is a plentifull field; to whom Christ answered, thou sayest true; but cockle hath ouergrowne this field, and therefore it must bee clensed with a sharpe iron, it must bee purged with fire, and plowed with oxen; therefore I will deale with it, as he who remoueth plants into another place: for [h] such a punishment is prouided for that City: as if the Iudge would say, flea off the whole skinne, draw out of the flesh all the bloud: cut all the flesh into peeces, and breake all the bones, that all the marrow may flow away; thus there: and if the prophesie of the worthy virgine *Mecthildis* be truly related from her, the controuersie with *Rome* is at an end; for shee in expresse termes foretelleth, that the Church of *Rome*, should wholy apostotate from the faith of Christ; and that there should remain in *Germany*, a poore and persecuted Church, which should serue and worship God, religiously and purely. This is cleare, & likewise that of *Iohn Capistran* is as cleare, that *Rome* in time would be so purged, and the Popes and

* This her prophesie is agreeing to the doctrine of learned *Gerson* in his booke of the sufferibility of the Pope, and in the time of Pope *Julius* all the Prelates of France at Toures in a Councell there, affirmed the same, as *Iohn de Seres* relateth in *Lewis* the 12.

[g] *Lib. 4. reuelat. cap 57.*

[h] The Bishop of *Ephesus* was threatned by God to haue his Candlestick remooued out of his place for leauing of his first charity, *Apocal 2.* What presumption therefore in the Roman *Popes* to thinke their Candlestick cannot be remoued, who haue abandoned all the primitiue charity of the Apostles, and are wholy degenerated into al cõtagion of sin, but I wish thẽ to read the 11. of S. *Pauls epist.* to them.

and Cardinals brought so in order, that there would bee none found, who would make haste to be Pope; contrary to the fashion now [i] vsed, when no one almost entereth canonically, but either by fauor & canuasing of some Cardinall, or procurement of some Prince, or by bargaine, (as *Simon* would haue bought power to haue giuen the holy Ghost.) This *Iohn Capistrane*, whom I mentioned, was reputed a Saint by them; as likewise was *Iohn* of *Calabria*, as [k] *Possenine* in his Apparate affirmeth of him of whome *Roger Houeden* reporteth, that hee should affirme, that one who should be Antichrist and a Pope was then born in *Rome*: vulgar is the like propheſie of *Ioakim* Abbot by me mentioned aboue, of Antichrist then born in *Rome*: sundry are the like propheſies, which themselues also admit, amongst themselues, to their owne confusion, and yet forsooth, they would tie all (vnder pain of damnation) against all Scriptures, and all Antiquity, to embrace their nouelties, and in no case to forsake *Rome*: but against this their paradoxe, I may most iustly vse the words of [l] *Tertullian*, vnto them, vsed by him in like case: *vbi religio; vbi veneratio, &c.* Where is Religion? where worship, and reuerence due from you to your Elders? in habit, liuing, discipline, sense: and last of all, euen in speech, you haue renounced your Ancestors; you alwaies prayse Antiquity, but day by day you liue newly: thus he: so these men, in all their vanities of Pardons graines, round wafers, merites of Saints, Purgatory fire, transubstantiation, adoration of Images, &c. pretend Apostolicall Tradition, but being vrged to shew them to be ancient, and to carry them vpward towards the Apostles, they faint in the midway; and when forsooth they faile, they will then vow, professe, pronounce, and protest; that although they know no

[i] Read *dist. 79. cap si quis.* and *Baron Anno 912.*

[k] *Possenine in apar. verbo Cirillus.*

[l] *Houed. in Ric. 1.*

[l] *Tertul. Apolog. cap. 6.*

speciall mention made of them, yet sure they were all vsed before that time, euen from the Apostles dayes: and here they stumble into that absurdity (which they vainely obiect against others) to witte of inuisible, inaudible, and vnlegible Traditions: (one of their Rules of faith) the practise whereof, in ancient times they cannot shew: and although the pure Church of Christ, had beene for many yeares together so inuisible, so inconspicuous, that there could no known, nor set Congregation be defined, where Christ was publikely and conspicuously professed, in the publike face of any Kingdome: yet such are the impieties, impurities, Idolatries, and most presumptuous and tyrannicall vsurpations of the Bishop of *Rome*, and consequently, of the Church of *Rome*: that I could not but thinke desperately of my soules saluation, if (after God my Sauiour, and most deare Aduocate, hath vouchsafed to open mine eyes) I should otherwise associate my selfe vnto her, then by way of compassion, greatly lamenting her abuses, bewayling the heauy iudgements of God, which hang ouer her head: humbly praying that her humiliation may bee in that manner as their *Iohn Capistrane* foretold; or as their Propheteſse *Briget* foretold it should be, by meanes of the frankes: rather then so, as the [x] Sybill *Delphick* foretold it, to wit, that *Rome* should be ruinated with the sword, fire, famine, and cold.

I doe with my very heart bewaile her estate, and at this present with the words of the Religious and learned *Arnulphus* spoken in a Synode at *Remes*, (as [m] *Baronius* reporteth them) O *Rome* to be lamented, which to our Ancestours, diddest yeeld bright lights of Fathers; and in our times sendest forth monstrous darkenesse, which in the Ages to come, will bee infamous; What? ô yee Reuerend fathers? what? (I say) doe you

[x] *Romulo regnante, Roma Triumphante, Sibilla Delphica dixit, regnum Romæ, vnet ferro, Flamma fam., frigore.*

[m] *Barro: anno 991 numero. 22.*

you thinke, him to be? who sitteth thus, in a lofty throne, in his purple Robes, and glittering Gold? certainly, if he be without charity, lifted and puffed vp with knowledge, he is a very Antichrist, sitting in the the Temple of God; and shewing himselfe, as if he were God: but if he haue neither charity, nor knowledge, then he is an Idoll, and to seeke answer from him, is to seeke it, from the very stones; thus he. But more iustly may a man, bewaile the mysery of this time, when so monstrously, the Bishop of *Rome*, *Paul* the 5. sitting in his purple Robes, hath sent out Briefe vpon Briefe, without charity, without knowledge: so without knowledge, and consideration of the times, that as I haue credibly heard, many of the *Italians* themselues call him therefore, Grosseheaded, and in scorne *Tramontane*: so without knowlege, that (notwithstanding, the continuall challenges, of learned Persons, Ecclesiasticall Prelates, and of the Kings most excellent Maiesty) he will not once vouchsafe to giue [a]*rationẽ fidei*, an account of his faith in his Briefes, which is so earnestly required at his hands: that according to the inference of learned *Arnulphus*, hee may bee reputed a Purpured Idol. Void also and without charity; because not giuing his English followers any comfortable instructions, hee exposeth them by his peremptory commands onely, to vtter ruine of themselues, & their families: void of charity, because he depriueth such Priests as are in al other erspects his, of their faculties: (so they are now called for the Priesthood being changed, the law must be changed, & lawes being changed, new names must be deuised:) and yet hee prouideth not for them any meanes to liue, and his charitable Disciples here in *England*, doe euery where proclaime and exclaime most bitterly against them. Lastly, I greatly bewaile her

Brenia. duo Paul. 5. cont. Iuſa Fidelitatẽ.

[a] 1. *Pet.* 3.

auaricious impurities, for if the Archbishop of *Canterburie*, their *S. Thomas Becket*, durst [o] say, his mother *Rome* was become a strumpet, and prostituted for reward, because *Alexander* the third, his good father, did not suddenly satisfie his immoderate desire against his Soueraigne King and some Prelates of this kingdome: What? may not we now more iustly exclaime against her for her daicly prostitutions, by most corrupt rewards and corruptions? and for the daily practises of her against this Kingdome, to the vtter ruine and subuersion of the same, oncly aiming at profit and Soueraignety?

[o] *Thomas Cantua epist. ad Archiepiscopum.*

But heere giuing a conclusion to my former discourse, I humbly beseech thee, good God, to inspire the hearts of the Honourable Magistrates of this Kingdome, that as they doe, so they will continue; prouidently, and effectually, to stoppe the Ignatians transcendency, ayming at nothing else, but the subuersion of Soules, and Popish thraldome of this Kingdome: and good God, vouchsafe to heare the praier of a sinfull wretch, beseeching thee also, more fullie to open the eies, of such, which are already in part opened to see *Romes* tyranny, but not as yet opened to see her filthy Idolatry, and to renounce cõmunion with her. That ambicious her (I say) who, as she did in the time of *Lotharius*, the Emperour, (as [p] he complaineth, in a Synodicall Epistle, written out of a Councell of *Collein*) so now also, boasteth that shee hath a kind of Diuinity, that shee shall bee eternall, that she shall see no widowhood; and that shee shall neuer erre: but the day of her fatall iudgement, wil shortly approach; when her Pharaonical pride wil be [q] drowned, and shee like a Milstone be cast into the red Sea of Gods iust iudgement. Vouchsafe deare Saiout to come quickly; and in the meane, that by her lying

[p] *Tom. 1. Constitut. Imperial. in ratione fol. 50.*

[q] *Apocal. 18.*

[o] O *Rome*, heare the voice once made to *Phocas*, and doe thou repent. O King although thou build aboue the cloudes; thy Pallace, may be taken: the sinne within wil marre all. Thy sinnes within thee, O *Rome*, wil marre all, and thy Pallace will downe although thou build aboue the cloudes.

lying Prodigies, and falſe wonders, ſhee may ſeduce no more, but rather that all ſuch as are already ſeduced by her, may returne to thee, ſee her manifeſt impurities, and Idolatries, and renounce them. and Returne (I ſay) to thee, the onely Aduocate, and Redeemer of mankinde, and the onely Lifegiuing-Shepheard of our Soules, onely, to be bleſſed, honoured, and followed, for euer. *Amen.*

Propitius ſit mihi peccatori, Deus vnus, Pater,
Filius, & Spiritus Sanctus, cui ſoli,
Honor & Gloria.
Amen.

Errata.

Page 21 marg. for *Pulcer* read *pulcheriam*. pag. 24. lin. 18. for he r. ſhe pag 38 l. 1. for number that rea. number (in ſumme this) that, ſame pag. 19. for in ſome, r. tooke ſome. pag. 44. marg. *Staplet. princip. Doctrin. lib. 6. cap. 8.* r. *lib 6. cap. 7 pag. 64.* in ſome copies for *maodzim* r. *maozim* pag. 97. for *Hebr. 4. 1. 1. Hebr* 1.

Alphabet 2.

Page 7. may it pleaſe thee Courteous Reader, after the tenth verſe in Engliſh to inſert theſe which through the Authors abſence were left out.

Make haſte, let fire be brought with ſpeede;
the ſe cruell beaſts to tame.

And in the ſame page in the third Latine verſe for *ne lanient*, r. *lanient ne*, pag. 19. lin. 3. for ſpeake r. ſpeaketh, pag 23. lin 6. for Ignatian r. Ignatianed I doubt diuers more, like faults haue eſcaped, the which it may pleaſe the Courteous Reader to correct.